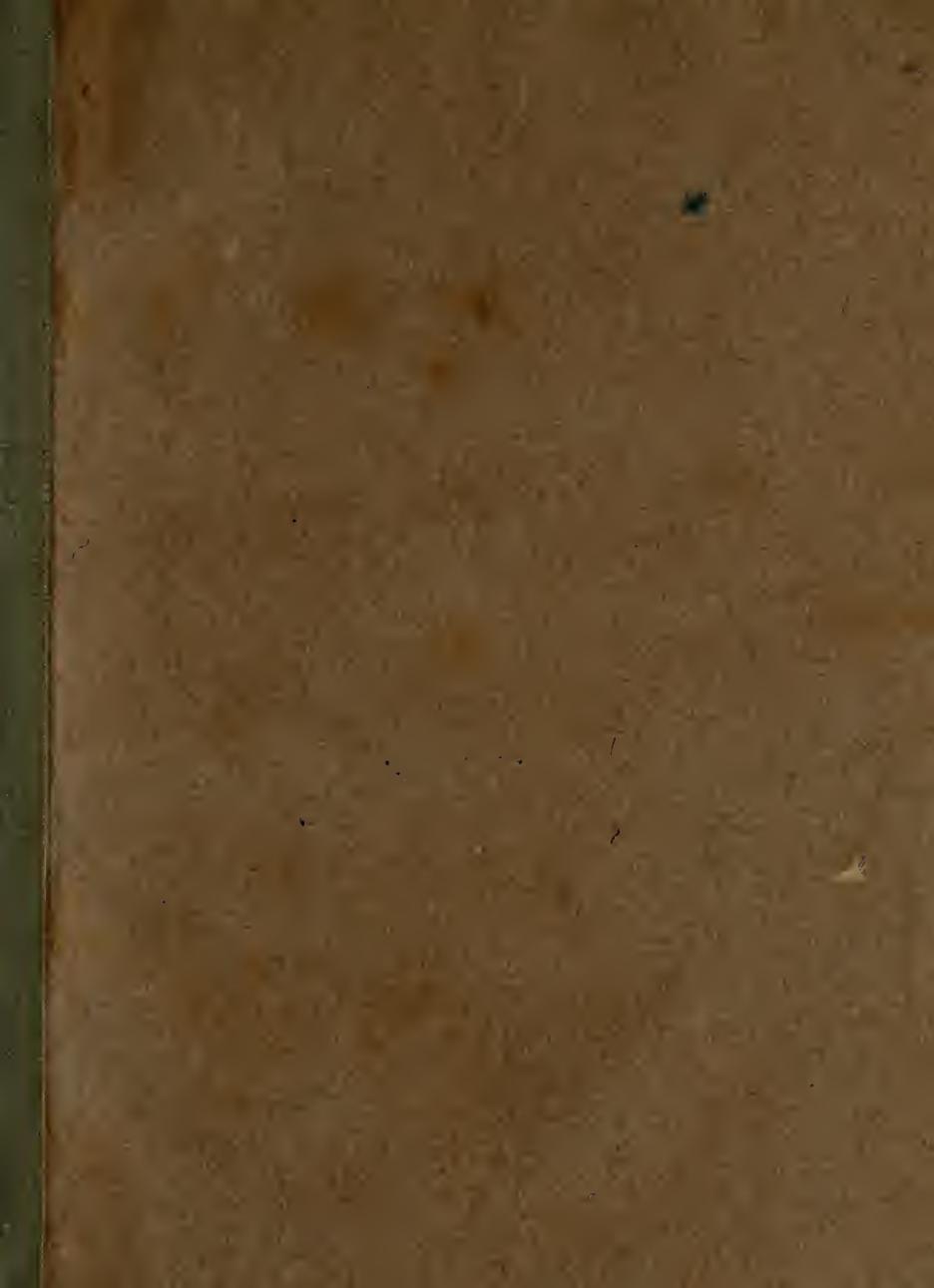




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THE
ENGLISH

GENTLEWOMAN,

drawne out to the full

Body:

EXPRESSING,

*What Habilliments doe best attire her,
What Ornaments doe best adorne her,
What Complements doe best accom-
plish her.*

By

RICHARD BRATHVVAIT Esq.

Modestia, non forma.

LONDON,

Printed by B. ALSOP and T. FAVVCEY, for *Michaell
Sparke*, dwelling in *Greene Arbor*.

1631.

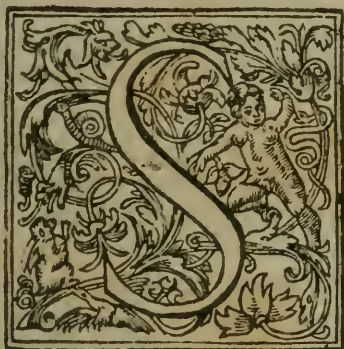




TO HER,
 VVHOSSE TRVE
 LOVE TO VERTVE
 HATH HIGHLY ENNOBLED
 HERSELFE, RENOVVND HER SEXE,
 Honoured her House:

The Right Honourable, the Lady
 ARBELLA WENTVVORTH;
The accomplishment of her
Divinest Wishes.

MADAM;



One moneths are
 past, since I made
 bold to recom-
 mend to my Right
 Honorable LORD
 your Husband, an
 ENGLISH
 GENTLEMAN;
 whom hee was
 pleased, forth of
 his Noble disposi-

on, to receive into his Protection. Into whose
 most Honourable service hee was no sooner en-

THE EPISTLE

tertain'd, and upon due observance of his integrity approved; then upon approvement of his more piercive judgement, he became generally received. Out of these respects, my most Honourable Lady, I became so encouraged, as I have presumed to preferre unto your service an *ENGLISH GENTLEWOMAN*, one of the same Countrey and Family, a deserving sister of so *generous* a brother: Or (if you will) a pleasing Spouse to so *gracious* a Lover. Whom, if your Honour shall be but pleased to entertaine, (and your noble Candor is such, as shee can expect nothing lesse) you shall finde excellently graced with sundry singular qualities, beautified with many choice endowments, and so richly adorned with divers exquisite ornaments, as her attendance shall be no derogation to your Honour, nor no touch to your unblemish'd *Selfe*, to retaine her in your favour. Sure I am, the sweetnesse of her temper, sorts and futes well with the quality or disposition of your Honour: For shee Loves without any painted pretences to bee really vertuous, without popular applause to bee affably gracious, without any glorious glosse to bee sincerely zealous. Her Education hath so enabled her, as shee can converse with you of all places, deliver her judgement conceivingly of most persons, and discourse most delightfully of all fashions. Shee hath beene so well Schooled in the Discipline of this *Age*, as shee onely desires

D E D I C A T O R Y .

fires to retaine in memory that *forme* which is least affected but most comely; to consort with such as may improve her *Knowledge* and *practise* of goodnesse by their company; to entertaine those for reall and individuate friends, who make actions of pietie expressivest characters of theyr amity. Diligent you shall ever finde her in her employments, serious in her advice, temperate in her Discourse, discreet in her answers. Shee bestowes farre more time in eying the glasse of her life to rectifie her errors, if there bee any, then the glasse of her face in wiping of such outward staines as might blemish her beautie. Neyther in preserving that, is shee altogether so remisse, as not to retaine that seemely grace in her feature, as may put her in remembrance of the unexpressive beauty and bounty of her Maker. Neate she goes usually in her attire, which she puts on with more *care* then *cost*. And to these shee addes such a well-seeming grace, as she bestowes more beauty on them, then shee receives from them. Phantasticke habits or forraine fashions are so farre from taking her, as with a sleight but sweet contempt they are disvalued by her. She wonders how a wise state should employ so much time in inventing varietie of disguises to disfigure theyr *Shape*. This makes her desire rather to bee out of request with time, then with a civill and well-composed mind; whose honour it is to bee prized more by her owne inter-

THE EPISTLE

internall worth, then any outward weare. Constant shee is in her *behaviour*; wherein she *affects* little, but *observes* much. With a bashfull admiration she smiles at these civilized snipping Dames, whose onely glory it is to affect a kind of reserved state; which, as they hold, consists principally in a minc'd speech, set looke, or ginger pace. Shee loves alwayes to bee her selfe, nor to entertaine ought which may estrange her from her selfe. So as, there is nothing in the whole posture of her *Behaviour*, but with a native gracefull propriety doth infinitely become her. Take upon her to instruct others, shee will not, such is her Humilitie; albeit, every moving posture which comes from her, may be a line of direction unto others to follow her. *Complement* shee affects not, as the world takes it. The word in his owne native and unborrowed signification is good, and in that sence she admits it; but to be restrained to an inforced formality, shee cannot relish it. Whence it is, that shee prefers the incomparable Liberty of her mind, before the mutable formality of a Deluded age. Shee desires to be *Compleat* in the exercise of goodnesse; to improve her Honour not by titles but a lovely and lively proficience, graced with a continueate practise in all vertues. She cannot indure this later introduc'd kind of Complement, which consists in Cringies, Congies, or supple salutes. A cheerefull modesty is her best *Complement*, which

DEDICATORY.

which shee ever weares about her as her chiefest ornament. *Decency*, shee affects in her *Cloathes*, affability in her Discourse; shee hath made a covenant with her eyes never to wander, nor intently to bestow themselves on any other object than the glory of her Maker. A proper personage is no such attractive motive to her eye, to make her loose her selfe. Whatsoever shee undertakes becomes her, because shee affects naught but what naturally becomes her. Her beauty is her owne; and whatsoever else may better accomplish her. Her pathes are evenly vertuous; her desires truely religious; Piety is her practise; which shee expresth so fully in every action; as the whole course of her well-disposed life is not so much as justly conscous of the least asperffion. So highly shee values her *Estimation*, as she will not engage it to suspition. Promises cannot tempt her, nor hope of advancement taint her. She wonders one should preferre a conceit of being *great* before a desire of appearing *good*. Protesting Lovers she holds for no better then deceiving Lures. Bee their vowes of *service* never so incessant, their assaults never so violent; her resolves have vow'd her constant. Hope of *Profit* cannot surprize her, nor thought of *Pleasure* vainely delude her. *Estimation* she holds her highest grace; with which untainted shee purposeth to goe to her Grave. Shee knowes how to *fancie*; and in her shee

¶¶

retaines

THE EPISTLE

retaines what shee *fancies* most: A *chast soule*; this is that she *loves*, and with which she cheerefully *lives*. Shee was neuer yet acquainted with a passionate *ah me*; nor a carelesse folding of her armes, as if the thought of a prevailing Lover had wrought in her thoughts some violent Distemper. So seriously doth she taske her selfe to imployment, as she never reserues so much time as to treat of so light a Subject. Yet shee unfainedly vowes, that if it be ever her fortune to make her *choyce*, her constant affection must never admit any *Change*. To be *Generous* in every action, hath beene ever the height of her ambition. Howsoever she might boast of *Descent*, her desire is to raise it by *Desert*. Shee holds, no family can bee truly *Generous*, unlesse it be nobly vertuous. Her *life* must expresse the *line* from whence shee came. Shee scornes to entertaine one thought below her selfe. Or to detract from the glory of that house from whence she came. As the blood that streames through her veines was nobly Derived, so must it not by any *action* or *affection* drawne from the rule of her direction, become corrupted. For *Honour*, she admits it, but seldom or never admires it; the *Staires* by which she meanes to clime to it, must be faire & firme, or she will never mount them. She rather admires the Ages folly; while shee observes how many hazard their high-priz'd liberty, for a vading glimpse of popular glory. Her desires

are

D E D I C A T O R I E .

are higher seated, where they are onely to bee fated. A secure State consists not in *styles* but *vertues*, which are *Honours* surest staves. Therefore her highest *Honour* reflects on her Creator, wherein she is so farre from fearing, as shee is ever wishing more *Corrivals*. T H I S is the *GENTLEWOMAN* whom I have presumed heere to present vnto your *Ladiships* seruice; whose sweete converse will at retired houres afford you choicest solace. Neyther, should you ranke her amongst the lowest of your meney, will it displease her, such is her Humility: for she hath learned as well to *obey as command*. Nor will she spare for any paines, so her diligence may please. Onely (*Madam*) be pleased to shine upon her with the gracious raies of your favour, to shrowd her bashfull endeavours under the wings of your Honour; and entertaine her blushing approach with your benigne Censure. So shall you finde a constant desire of requitall in her; and engage *Him*, whose intimate Zeale to your *Honour* recommended her,

Your Ladiships

devoted servant :

Richard Brathwait.

Such, to your
Honour, is her
zealous affecti-
on, as shee
makes it the
sole Apologie
of her Pre-
sumption:
which shee
weaves vp in
this Dimensi-
on :

To serve some
GREAT ONES
I've bene oftimes
wood,

But HERS I'm
woud, that is
both GREAT
and GOOD.



TO THE
GENTLEVVOMAN
READER.

GENTLEVVOMEN:



Have heere presented unto your view one of your owne Sexe; One, whose improved Education will bee no blemish but a beautie to her Nation. Peruse her, and I make little doubt, but you will so approve of her Behaviour, as you shall acknowledge her right worthy the title of a Sister. More shall you finde in her, by freely conversing with her, than in those YOUNG but loose ENGLISH GENTLEWOMEN, whose long mercinarie Prostitution upon the Stall, hath brought them out of Request, and made them grow too Stale, by being exposed to publike Sale. Many Countries hath shee coasted, sundry Dangers

To the Gentlewoman Reader.

accoasted, Courts and Cities hath shee frequented, to returne home better freighted, and re-convey the benefit of that fraught to this Iland, where shee was first bred and now arrived. Doe yee itch after Fashion? She is for you; yst not that, which the vanity of this Age admits; but what Modestie onely affects. She hath observ'd much in forraine Courts, which deserv'd rather Contempt than Imitation; this shee would not for a world introduce into a well-govern'd State; so tender shee is of her Fame, as no place nor person shall derive from her the least stain. Whatsoever shee hath commended to be seene, is no lesse fully than faithfully showne, and with that temporate st yle drawne, as in every line some oxe precept of Vertue seemes to shine. Neither in this her strict or serious Observation of Times, doth shee resemble those Lamiæ, who use to take their eyes with them when they goe abroad, but lye them aside when they come home: No; so little doth shee favour her selfe, as shee preferres others Censures before her owne; and in no one particular so much expresth her owne true glory, as in the constant practise of Humilitie. Hence it is, that shee is no curious pryer into others actions, nor too censorious a reproover of others Directions: being indeed, a TYRESIAS in the eying or descrying of others errors, an ARGUS in her owne. What is good and amiable in the eye of Vertue, she imbraceth with an affectionate tender; making it her highest honour, to promote the glory of her Maker. But lest by being too serious, shee
might

To the Gentlewoman Reader.

might become tedious ; she will not sticks to walke abroad with you into more pleasing groves or pastures of Delight : where shee will converse with you of Love, and intermixe her Discourse with such time-beguiling Tales, as varietie shall no lesse sharpen your attention, then the modesty of her Method beget admiration. Every Subiect she treats of, you shall finde so equally tempered with profit and delight ; as the one shall no lesse benefite your minde, than the other solace your Eare. Shee can reprove without gall, blush without guilt, love without guile, live without gaine. Her gaine is to purchase vertue more followers ; her guile, to deprive the world of her favourers ; her guilt, to defeat all vitious pioners ; her gall, to disrelish all Voluptuous practisers. She can discourse of Love without lightnesse ; converse with Love without loosenesse ; and consort with those shee loves without leudnesse. She knowes how to retaine a seemely state without pride ; to expresse her selfe praiseworthy without selfe-praise ; and in all her actions to make Vertue her highest prize. Humilitie, which is the princeesse of Vertues, the conqueresse of Vices, the mirror of Virgins, and Crowne of Christians, shee so much honours, as shee values it above all humane glory : whence it is, that shee hath ever reapt more spirituall profit by dis-esteeming then selfe-esteeming. Day by day shee recreates herselfe in her Garden of goodwill ; and in her recreation, shee makes this her soule-solacing Meditation :
Who be they that neighbour neare me, and
whose

To the Gentlewoman Reader.

whose weake estates stand in need of me? *Concluding with this charitable resolution*: There is none so poore, but to my power I will relieve, so long as I live, for the honour of his Image whom I love. *Shee* divides her day into houres, her houres into holy taskes. Employment takes away all occasions of distraction. Should she suffer a light or indisposed thought to worke upon her imagination: or give way to any such intruder to disturb the peace of her inward house, she would endure her selfe worse for many yeares; and inflict upon her extravagant affections such a censure, as might deterre them thenceforth to wander. Shee distastes none more than these busie house-wives, who are ever running into discourse of others families, but forget their owne. Neither holdes shee it sufficient to be onely an House-keeper; or swaile-like to be still vnder roofo: she partakes therefore of the Pismire in providing, of the Sarreptan widow in disposing: holding ever an absent providence better then an improvident presence. Shee is no common frequenter of publique feasts, but if neighbourhood require it, she will admit of it: wherein she demeanes her selfe so civilly, as there is no discrete person but ioyes in her society. There is nothing must beget in her a distemper, having ever a tender eye o're her honour. In the report of others praises she is attentive, but deafe to her owne. Bee she in places of publique resort or privately retyr'd, she ever enjoyes her selfe; neither can excesse of mirth transport her; or any crosse occurrent much
perplexe

To the Gentlewoman Reader.

perplexed her. There is nought that alienates her mind more from those with whom shee consorts, than an immodest discourse, which shee interrupts with a discreet anger. Wheresoever she sets her rest, shee makes Vertue her guest, whom she entertaines with so sweet an embrace, as nothing can divide them: so firme and inviolable is the league that is betwixt them. She conceives no small delight in Educating the young and unexperienced Damsels of your sexe: wherein she retains an excellent faculty and facility. It shall not be amisse therefore for you who have Daughters, to recommend them to her direction; whose government is such, as neither her too much indulgence shall spoile them; nor restraint dull them. Whatsoever she in many yeares hath learned (so desirous is shee to benefit where her Observations may afford profit) she is willing to impart; to the end shee may procure her more servants, whom shee religiously hath ever vow'd to serve. Long hath shee beene a Learner, neyther is shee ashamed to be so still. Onely for vertues honour, is shee become a Teacher; that the Younger may be instructed by those that are Elder; the undisciplin'd by such as are riper. Neyther shall you find her slow in performing, what she hath so perfectly learned. For her very Life is a continued line of Direction, being solely dedicated to a vertuous profession. St. Cyprian did sharpe-ly reprove a rich woman, for comming into the Lords Temple without her Oblation: But this reproofe she would be loath justly to incurre: there-
* fore

To the Gentlewoman Reader.

fore she goes better prepar'd, that her portion of Glory may be sooner shar'd: having an Oblation in her hand, Devotion in her heart, and a Crowne of consolation in hope. You then, who love modesty, entertaine her; for she will sort well with your humour, and through her acquaintance improve your honour. For such who sacrifice the Morne to their Glasse, the Afternoone to the Stage, and Evening to rewelling; she holds no correspondence with them. These she holds for no employments; nor the Professors of them worthy her knowledge. They must not abuse time, that are commended to her trust. She is not so weary of time, neither doth she so disvalue it, as with such impertinences to consume it. Those likewise, who preferre Fashion before Decency, formal Puncto'es before reall Formality, & will suffer themselves to be deluded by Vanity; they must not be admitted into her family. She hath learned better things than to foole her selfe in a painted disguise, or to labor of that Vniversall disease, which the corruption of a full and flourishing State usually produceth. She hath learned with that better Sister, to chuse the better part. Constant be her purposes, contentment her desires, consonant her delights. Be it then your honour to be informed by her, seeing her instructions are equally mixt with profit and pleasure. Now if you object, that shee hath beene too slow in comming, seeing her GENTLEMAN so long since arrived; heare mine answer; and suspend your Censure, by imputing this fault to our English Error. Where Venus is longer in trim-
ming,

To the Gentlewoman Reader.

ming, than Mars in training. Many provisions were required by her, before the World were to be possessed of her. Much likewise expected from her, before the World had knowledge of her; this made her the longer to retire, that shee might profit the more in her returne. May you, Gentlewomen, bee the instance of it; so shall both the Author and his labour reioyce in it. To draw then to a Conclusion, lest my Portell rise too high for my building; as you are not to expect from her any gaga-tyres, toyes, or trifles; love-sented gloves, amorous potions, perfumed pictures, or love-sicke powders; so shee doubts not, but to finde in you an Eare, prompt to attention; a Tongue, cleare of invection; a Spirit, free from detraction: with an Heart apt to harbour affection.

Now for the Volume, I had purposely made it more portable, that it might become your more sociable follower; had not my observation told mee, that albeit amiableness consist in a lovely feature, the goodlinesse of a Gentlewoman vests in her comely Stature. Besides, this corresponded better with the Portraiture of the ENGLISH GENTLEMAN, her affianc'd Lover. For the Margin, I have not charg'd it with many Notes, lest you should neglect the Garment, by being taken too much with the border. Improve it to your best profite, and let GOD have the glorie of it.

(* *)
* *



An Abstract or Summarie of all
 such Principall points, Branches or
 Particulars, contain'd in this Booke
 entituled,
The English Gentlewoman.

The prime Subjects whereof it
 treats.

<i>Apparell.</i>	}	<i>Estimation.</i>
<i>Behaviour.</i>		<i>Fancie.</i>
<i>Complement.</i>		<i>Gentilitie.</i>
<i>Decencie.</i>		<i>Honour.</i>

Motto's vpon
 every Subject.

*Comely not
 gaudy.*

I. *Argument.* ~ APPARELL.



He *Necessitie* of *Apparell*; Of the
use and *abuse* of *Apparell*; Two
 meanes by which the *use* may be
 inverted to *abuse*; That *Appareth*
 most comely, which conferres on the *Wearer*
 most native beauty, and most honour on her
Country.

2. *Argument.*

The Argument.

2. *Argument.* ~ BEHAVIOUR.

Behaviour reflects on three particulars; How to behave her selfe in *Company*; How in *Privacy*; That *Behaviour* most approved, which is cleaneft from *affection* freed.

Loving modesty, is a living beauty.

3. *Argument.* ~ COMPLEMENT.

Complement defined; how it may bee corrupted, how refined; wherein it may bee admitted as mainly *Consequent*; wherein omitted as meerey *impertinent*; What *Complement* gives best *accomplishment*.

Civill Complement, my best accomplishment.

4. *Argument.* ~ DECENCY.

Decencie recommended as requisite in foure distinct *Subjects*; *Decency* the attractivest motive of *affection*; the smoothest path that leades to *perfection*.

Virgin-Decency, is Vertues Livery.

5. *Argument.* ~ ESTIMATION.

Estimation, a *Gentlewomans* highest prize; how it may be discerned to be *reall*; how *Superficiall*; how it may bee impregnably preserved; how irreparably lost; The absolute *end*, whereto it chiefly aspires, and wherein it cheerefully rests.

My prize, is her owne praise.

The Argument.

6. *Argument.* ~ FANCIE.

*My Choice
admits no
Change.*

F*ancy*, is to be with Deliberation grounded ; with Constancy retained ; Wanton *Fancy* is a wandring *Frenzy* ; How it may be checked, if too wilde ; how cheered, if too coole ; an attemperament of both.

7. *Argument.* ~ GENTILITIE.

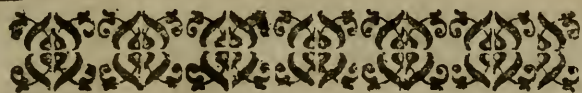
*Desert
crownes Dis-
cent.*

G*entility*, is derived from our Ancestors to us ; *Virtue* the best *Coat* ; a shamefast redde the best colour to deblazon that *Coat* ; *Gentility*, is not knowne by what wee wear, but what we are ; There are native *Seedes* of goodnesse sowne in *generous* blood by lineall Succession ; How these may be ripened by instruction.

8. *Argument.* ~ HONOUR.

*Honour is
vertues
Harbour.*

H*onour* is *painted*, when it is not with vertue *pondred* ; No cloath takes such deepe tincture, as the cloath of *Honour* ; Honourable personages should be Presidents of goodnesse ; *Virtue* or *Vice*, whether soever takes hold first, retains a deeper impression in *Honour*, than in any lower subject ; That *Virtue* may receive the first impression, by meanes of an in-bred Noble disposition, seconded by helps of Education ; which reduc'd to habite, aspires to perfection.



A Compendious Table; where
in the Principall points contained in
this Booke, are with no lesse *Brevity*
than Perspicuity, Propriety,
than Facility couched.

APPARELL. Observat. I.



F the necessity of Apparell. Pag. 1.
Primitive purity exempted vs from
these necessities; Originall impuri-
ty subiected vs to these necessities.

pag. 4.

Apparell keeps the body warme two wayes: first
by keeping in the naturall heate: 2. By keeping out
accidentall cold.

pag. 2.

These benefits are inverted by phantasticke Fa-
sbions late introduc'd: where attires are not made
to keepe cold out, but to bring cold in.

pag. 4.

Of the Use of Apparell.

pag. 5.

To make this use good, Modesty must bee our
guide, Vertuous thoughts our guard; so shall Hea-
ven be our goale.

ibid.

A memorable instance of a Religious woman; ex-
pressing what Divine use shee made in the eying
of her Apparell.

ibid.

The

THE TABLE.

The habite of the minde may be best discerned by the carriage of the body; the Disposition of the body, by the habite. Pag. 6.

The Constancy of the Heathen, in retayning their ancient Countrey fashion; and immutably observing the habite of their owne Nation. ibid.

Habite is to be used as an Ornament of Decencie; without the least border or Edging of Vanitie. pag. 8.

Directions, how to dispose the Senses; and that Reason must keepe Centinell, lest they become Sensuall. ibid.

The preciousnesse of Time; whereof, a Moment is our portion; nor hath the Commandingst Emperour a larger proportion. pag. 9.

How contemptible a thing is Man, if he cree not his thoughts above man! ibid.

Of the abuse of Apparell. ibid.

More time spent how to abuse time, and corrupt licentious youth; then how to addresse employment to qualifie the distractions of the one, or to rectifie the distempers of the other. pag. 10.

This illustrated by instances in three severall places. Citty, Court, and Countrey: And accommodated, with Observations proper to every Subject. pag. 11.

The Taske of a vertuous Mirror, and a true Lady of Honour, expressed; and to all Ladies, as a President of goodnesse, zealously recommended.

pag. 12.

The life of a meere Libertine instanced and displayed.

THE TABLE.

played with a relation of those desperate Conclusions to which she adheared. ibid.

How the use of Apparell may be inverted to abuse: eyther by Delicacy, or Superfluity.

pag. 13.

Reprooffe touching Apparell, originally occasioned from foure respects :

- | | | |
|------------------------|---|--------------------------|
| 1. Sumptuousnesse. — | } | And that confirmed by |
| 2. Softnesse. | | a memorable example. |
| 3. Strangenesse. | } | And that reproveable |
| 4. Superfluousnesse. — | | in these 3. particulars. |

Variety.

Immensity.

Vanity.

All which are intervained with sundry instances of various delight. Pag. 14. & 15.

A disswasion from Delicacy of Apparell, by reflecting on the Embleme of humane frailty, the modell of our mortality. Which continuat Subject is stored with a select variety of divine and humane observations. pag. 16. 17. 18. &c.

Superfluity of Apparell condemned; the Fashionmongers answered; clozing that Branch, with a devout Admonition from divine BASILE extracted, and usefully applyed. pag. 19. 20. 21. 22.

That Apparell most comely, which conferres on the wearer, most native beauty, and most honour on her Countrey. pag. 23.

Habit is a custome; yet it is our custome to
* * * * *
change

THE TABLE.

change our Habit. ibid.

Each Countrey retaines a fashion of her owne, save our owne. ibid.

Ours an extraction or confection of all, which makes us Ieered at by all. ibid.

Phantasticke fashions are no motives of affection to discreet Lovers. pag. 24.

Discretion will be more taken with Modesty, than Vanitic; and Humility, than Vaine-glory. pag. 25.

The World is our Stage, our Life an Act. The Tying-house, where we bestow'd such care, cost and curiosity, must be shut up, when our Night approacheth, and strips us of these robes of our mortality. Without Vertue, all humaine glory is a vading beauty. ibid.

BEHAVIOUR. Observat. 2.

Behaviour reflects on three particulars.

Action.	}	Pag. 28.
Affection.		
Passion.		

Vertue is the life of Action, action the life of man. ibid.

In this Subject some are employed (but remissely) to the purpose. Others are employed to no purpose. Others sleepe out their mind in security. Others creepe and cringe into an Apish formality. None of these direct the bent of their actions, to the Object

iect

THE TABLE.

iect of true Glory. pag. 29.

A womans honour is of higher esteeme than to be thus disvalued. Light occasions are many times grounds of deepe aspersions. Actions are to be seasoned with discretion, seconded by direction, strengthened with instruction, least too much rashnesse bring the undertaker to destruction. ibid.

A brieve Commemoration of divers noble women, who as they were honourable by descent, so were they memorable for desert. Paralels to the best men for conversation, though weake in sexe, nature and condition. pag. 30.

An exhortation to young Gentlewomen, to conforme themselves to such imitable patternes: concluding with that excellent instruction addressed by St. Hierom to that holy Virgin DEMETRIAS; commending nothing so much unto her as industry, the better to inure her in the practise of Pietie.

pag. 31.

Nothing requires more discretion than affection.

pag. 32.

One can never truely love and not be wise: which directly opposeth PLATO's opinion. ibid.

Nothing more impatient of delay than Love. Nothing of more different passion: with an exact relation of their distinct operation. pag. 32. 33.

Love is neither to be too subtilly coloured, nor too simply discovered. If too hot, the violence of it is best rebated by absence; if too coole, it is to be quickned with more frequent conference; and assidue presence.

pag. 34.

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H O N O R
virtutis
præmium,
V I R T U S
honoris
pretium.

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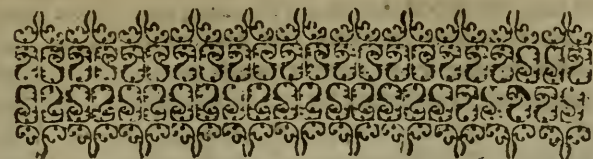
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An Appendix, upon a former supposed impression of this Title; wherein the Authors feares are suggested, discussed, and resolved: and his compleat ENGLISH GENTLEWOMAN to as compleat a GENTLEMAN espoused.

THE



THE ENGLISH Gentlevvoman.

Argument.

The Necessity of Apparell; Of the Vse and Abuse of Apparell; Two meants by which the Vse may be inuerted to Abuse; That Apparell most comely, which conferres on the Wearer most native beauty, and most honour on her Countrey.

APPARELL.



AND ADAM neuer committed sinne, he had neuer needed *figge-leaves* to couer his *shamo*. Sin made him flye to the groue for shelter, and shame compelled him to play the artlesse Tayler, and through meere *necessity* to make him a Couer. Well enough

was he before that time attyred, albeit naked: and

Observat. 1.
The necessi-
ty of Apparell.

APPAREL.

so happily stated, as we are to imagine, that ignorance kept him not from the knowledge of his nakednesse, but that his Originall purity freed him from these necessities. But no sooner was the forbidden fruit tasted, then poore *Adam* became tainted, his nakednesse discovered; so as now for honour of modesty, he must of necessity betake himselfe to that science, whereto (being free till that time) he was neuer bound *Apprentice*. His inhibited taste made him sensible (and therein more miserable) of what before he felt not. No distemperature of cold or heat could before that time annoy him. Now his failing in performing what he ought, brings him to a feeling of that he neuer knew. Now tender *Eve*, whose temperate repose ministred her all content in a sweet and cheerefull Arbour, with all the varieties and delicacies of nature, feels a shaking & shiuering in her ioynts: Such a strange distemper hath the tast of an Apple wrought in her. Shee must fit her selfe then to endure that with patience, which she procur'd to her selfe and second selfe, through disobedience; and put on what before she needed not, a Vaile to couer her Nakednesse, and subiect her selfe to these Necessities. It is true, that *Cloathing* keeps the body warme two wayes: By keeping in the naturall heat of the body; and by keeping out the accidentall cold of the Ayre. All Creatures enter the world sheilded and shrouded, saue onely poore man, who enters lists naked. Tender and delicate hee is by nature; more subiect to preiudice by distemper, than any other Creature. Now to fence himselfe against all occurrents, and the better to endure all intemperate violence, the Diuine Prouidence hath accommodated it selfe to his *Necessity*, from the very first entrance of his *infancy*: yet were it fit, when hee reflects vpon himselfe thus decked and attired, to recal

to

to minde the prime occasion of these *Necessities*. So equally tempered was the Ayre where he first breathed; so farre from the distemper of heat or cold freed; with such variety of all delights stored; as then in all happinesse he seem'd to be staid: but presently after his fall, began these to faile. That soyle, which before was naturally fruitfull, became wilde without manuring: Those Riuers, which before were purely relishing and delighting, became muddy, brackish, and distasting: Yea, that Ayre, which before was euer sweetly and temperately breathing, became vnseasonably scorching or freezing. *Necessity* then hath provided for *Adam* and his Collapsed posterity a Coat, to shroud them from the inclemency of all seasons. And whence came this *necessity*, but from sinne? To glory then in these *necessities*, is to glory in sinne. Which were, as if some graue Capitall offender, hauing committed high Treason against his Soueraigne, should, notwithstanding, our of a Princely Clemency be pardoned; yet with this condition, that hee should weare a Cord or Halter about his necke during his life; to put him in remembrance of his disloyalty and treason. In which Badge, this frontlesse Traytor should pride himselfe more, than if it were some ancient Crest of honour. Reflect then vpon the original source of your sorrow, *Eue*, ye daughters of *Eue*. Ambition prompt her to sin, sin brought her to shame, shame to her shroud. Meere *necessity* compelled her to weare what before she knew not, and to provide her selfe of that which before she needed not. How is it then, that these ragges of sinne, these robes of shame, should make you idolize your selues? How is it, that yee conuert that which was ordained for *necessity*, to feed the light-flaming fuell of licentious liberty? Was *Apparell* first intended for keeping in naturall heat, and

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keeping out accidentall cold? How comes it then that you weare these thinne Cobweb attires, which can neither preserue heat, nor repell cold? Of what an incurable cold would these Butterfly-habits possesse the wearer, were pride sensible of her selfe? Sure, these attires were not made to keepe cold out, but to bring cold in. No *necessity*, but meere vanity, introduced these Pye-coloured fopperies amongst vs. Vnuaille many of our light Curtezans, whose brothell practice hath rest them of the ornament of a woman, and you will finde a strange Metamorphosis; *Venus armata* turn'd to *Venus calua*. We say there is no good congruity in a proud heart and a beggers purse. Why should we then pride our selues in that which displayes our beggery? Before wee had cloathes, we wanted nothing; hauing cloathes, we stand in need of all things. Primitiue purity exempted vs from these *necessities*; Originall impurity subiected vs to these *necessities*. Cold wee grew in Charity, cold in euery Christian duty; garments then stood wee in need of, to shroud vs against the tempest of a benummed Conscience. These habits then, it appeares, were ordained, at first, for *necessity* to shield vs: Vanity had not then set inuention on worke, nor the age sent her Phantastickes abroad to trafficke with forraine fashions. Winter made choyce of his garment to fit the season; so did Summer, without an affected singularity, fit him to a seasonable fashion. They stood not much either vpon colour or curious border; temperate heat they desired to retaine, intemperate to repell; cold to keepe out, natrall warmth to keepe in. This was that, ancient times intended; this was all that they affected. *Necessity* enforced them to doe what they did; other wise, I am perswaded, they had not beene, to this day, made. Those then that esteeme more of

Apparell, how gorgeous soeuer, than of a worke of *Necessity*, detract from their owne glory, to sute themselves in stuffes of vanity.

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There is nothing in its owne nature so absolute-ly good; but it may be corrupted; what was at first intended for some good *Use*, if peruerted, declines into some apparant *Abuse*. Now *Gentlewoman*, (for to you I direct this discourse) would you obserue the right *use*, and diuert in no particular from the Ordinance of *Apparell*; Modesty must be your guide, vertuous thoughts your guard, so shall heauen bee your goale. When the Roman Princes, in their Conquests, or triumphant honours, were with acclamations and vollics of salutes receiued, by the generall applause of the people extolled, and in their triumphall *Eber* or Chayre of estate seated; there stood alwayes one behind them in their Throne, to pull them by the sleue with this Memoriall; *Remember thou art mortal*. A more vsfull Memoriall you cannot haue, than these Robes you weare, of your owne frailty, nor a more effectuall motiue to humility. Had not sinne worne you out of Gods fauour, and rest you of your natie splendour, you had neuer worne these habits, signals of your dishonour. I commend her for the good use which she made of her *Apparell*, who neuer dyed her garment, but shee watred it with a teare, remembering what *necessities* her ambitious thoughts had brought her to; for by aspiring to know more than shee did, she became deprived of that excellent beauty which she had. Patternes likewise of modesty you may be, and herein singularly vsfull by your examples, vnto others of your sexe. Nor can you possibly expresse it better, then in obseruing that diuine precept, by learning

The vse of
Apparell.

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ning how to array your selues in comely apparell, with
 shamefastnesse and modesty, not with broided haire, or
 gold, or pearles, or costly apparell: But, as becommeth
 women that professe the feare of God. For euen after this
 manner in time past did the holy women, which trusted in
 God, sire themselves. Here is a prescript forme by way
 of direction, for your habit. Choicer ornaments you
 cannot haue to adorne you; nor any fashion that
 will better seeme you. Where you walke, you may
 enjoy your selues freed from light eyes, gazing and
 admiring vanity: your very habit is your Testame to
 witnesse for you: loose thoughts nestle not in your
 bosome, nor doe wandring distractions surprise your
 breast: you haue learned to your highest solace, euen
 in euery motion, action, posture, gesture, to obserue
 modesty, as an ornament to honour. For, seeing that
 the very habit of the minde may bee best discerned
 and discouered by the state or carriage of the body,
 the disposition of the body by the habit; to auoyd
 scandall, and retaine that Christian opinion which e-
 uery one ought to preserue, wee are to make choyce
 of that attire, which conferres most seeming graui-
 ty on vs. This the very Heathen, whose best dire-
 ction was morality, were carefull of: for in the use
 of *Apparell*, they retained such constant course, as
 they held it the greatest blemish they could asperse
 vpon their Nation, to introduce any new or exo-
 ticke fashion, either to effeminate the dispositions
 of their people, or to derogate from the honour of
 their memorable predecessours; whose modell was
 their direct ion in habit, and all other obseruable cu-
 stomes. What a simple, honest Rusticity our An-
 cesters retained in their weare, might bee easily di-
 scerned, if wee should make recourse to one of their
 ancient Wardrobes; where antiquity may prescribe
 for many ages, and constancy second what antiquity
 had

had introduc'd. Yea, to obseruant were former times of those fashions which preceding ages had recommended to them, as they held it ominous to innovate or bring in any new forme, euen in matters of indifferency. When *Darius* had altered the fashion of his Sword, which vsed to be Persian, into the forme of the Macedonian (in the yeere immediately before he fought with *Alexander*) the Chaldees or Sooth-sayers prophesied, that into what fashion as *Darius* had altered his Sword, time would reduce his State; and that the Persian glory was drawing towards her last period, by subiecting her selfe to the Soueraignty of Macedon. Which prediction was soone confirmed by the next yeeres Conquest. But tell me, ye curious Dames, who hold it a derogation to your honour, to entertaine ought that is vulgar; whereto were Cloathes first ordained, but to couer that nakednesse which sinne brought, and to skreene that shame which the effect of sinne first wrought? The *use* of *Apparell* is not to dignifie the wearer, or adde more beauty to the Creature. Sure I am, that a iudicious eye, who measures dignity by desert, scornes to preferre the *Case* before the *Instrument*, the *Rinde* before the *Pish*: Those who are worthy to be your Iudges, will determine your worth by what there is in you, not by what you weare on you. Let May-games and Morrices beautifie themselves with Anticke dressings, to captiuat the vulgar eye; your breeding hath bene better, your iudgements clearer, your obseruations wiser, than to stoope to such base Lures. Our life consists in the perfection or temperate infusion of naturall or radical humour, or in the conseruation of naturall heat: to preserue this, to increase that, Nature hath prouided meanes inward and outward. To inuert the *use*, is to peruert the *Ordinance* it selfe: So *use* the outward, that
you

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you darken not the inward; so dispose of the inward, that it may rectifie the outward. Reflect on antiquity, yet no farther than may suit with the decency of the age wherein you liue. I am not ignorant, how many fashions formerly vsed, would in this age deserue rather derision than approuement. And that the infancy of the world had many shapes, as then but onely in their *Embris* or rather Conception, which succeeding times, accomodated by more exquisite artists, brought afterwards to perfection. *Vse* your habit as an ornament of decency; let it not haue the least Edging of vanity. Many Eyes are fixed on you, sundry motiues of imitation are deriued from you. Send not out one fruitlesse sigh for any phantasticke fashion which you see: they cannot be sighes of compassion, that are sent meerely out for fashion. Sigh rather that your Country should labour of so vaine a birth, as to preferre forraine inuentions before the ornament of a *Maiden Ile*, constant modesty. Spend not a fruitlesse houre in an vnprofitable garnish of corruption: *Vse* these outward dressings as if you did not *use* them: Let them be rather your *scorne* than your *pride*; your *contempt* than *content*. Be those curious Cases of mortality decked or dawbed with neuer so much adulterate beauty, they cannot conferre vpon themselves one beaming of lasting glory. Looke vpon those poore *bases* of frailty, your *feet*, what a *tinkling* they make, to partake of a lasciuious meeting in privacy: Eye those *rising mounnts*, your *displayed breasts*, with what shamelesse art they woode the shamefast passenger: View those *wandering Lamps*, how they roue abroad, as if they would flye out of their Lodges, and spheere themselves in some amorous Orbe. Call them home, lest *Dinab*-like they lose themselves by straying, impeach their honour by wandering,

wandering, bring themselves woe by their lascivious wooing. Affect no fashion that may beget in your generous bosomes a light thought; Contemne that fashion which detracts from the native beauty of the feature, or which brings it to that admiration of the Creature, as it makes it forgetfull of the Creator. O how contemptible a thing is man (the word may reflect equally vpon either sexe) if he erect not his thoughts about man! What a poore *use* makes that miserable creature of his being here, who bestowes so much time in the *Tyring house*, as hee forgets what part he is to play on the Stage? O consider the preciousnesse of time! it is all that may be properly said ours. Neither can we terme that portion of time which we call *ours*, yeares, or dayes, or houres. A moment is our portion, and the Commandingst Emperour hath no larger proportion. Of which moment, whatsoever is past, is not now: and whatsoever is to come, is not yet. Eye then your *Houre-glasse*, vye in teares with graines of sand. Bestow not this little scantling, this moment shorter than nothing, in too curiously attiring of vanity, but in meditating of your owne frailty, and redeeming the time you haue lost in security. As *Apparell* was ordained for *necessity*; *use* it with Christian ciuility. In obseruing this, you make the *use* good, which shall hereafter redound to your greater gain.

O But the misery and leuity of this age is such, as that becomes generally least affected, which adorne vs most; that valued most, which becomes vs least. Time was indeed, and may that time once re-shine vpon vs, when the onely flower to be loued of women, was a native red, which was shamefast-

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ness. The face knew not then what painting was, whose adulterate *shape* takes now acquaintance from the *Shep*. Then were such women matter of scandall to Christian eyes, which vsed painting their skinne, powdring their hayre, darting their eye. Our Commerce with forraine Nations was not for fashions, feathers, and follies. There was distinction in our attires; differences of ranks and qualities; a ciuill obseruance of decent habits; which conferred no lesse glory on our Ile at home, than victorions managements by the prowess of our Inhabitants, did abroad. If we reflect on them, wee must of necessity blush at our selues: seeing, what wee haue receiued for *use*, we haue conuerted to *abuse*. That distinction which decency found out for habits virile and feminine, what commixture hath it found in latter times? What neare resemblance and relation hath womans to mans: suting their light feminine skirts with manlike doublets? *Semiramis*, that victorious Princeesse, commanded all to weare *Tyres* vpon their heads, and to put vpon them womans apparell without distinction, that shee might reigne securely without exception: Thus the comely habit of modesty became a pretended vaile to an vsurped Soueraignty. But these succeeding times haue tyred our women with tyres; translating them to a plume of Feathers. Fashion is now euer vnder faile: the Inuention euer teeming; Phantasticke Wits euer breeding. More time spent how to *abuse* time, and corrupt licentious youth, than how to adresse employment for the one, or to rectifie the distempers of the other. Take a suruey of all degrees, and tell me what vniformity you finde in this particular. And to make instance in three seuerall places (for to these all others may haue proper relation) take a more precise and punctuall perusall of *City*,
Court,

Court, and *Countray*, and returne me a brieve of your Suruey. In the *first*, you shall finde many graue Matrons, modest Maids, deuout Widdowes; but are these all? No; with these you shall finde a strangely mixt generation. Some affecting nothing more than what is most nouell and phantasticke; Others enuying what they disdainfully see in others, which fashion rather than they will misse, they will not sticke to set their honour at sale: All, or most, true *Bianzines*, carrying all their wealth about them. For the *second*, you shall find, amongst many other plants of promising growth and excellent proficiencie, sundry sweet-scented sprigs of *Cinnamon*, whose rinde is worth all the body. No discourse can relish their formall palate, but fashion; if *Eues* Kirtle should be now showne them, how they would geere their Grandam? For the *last*, though it be long ere they creepe into forme, hauing once attain'd it, they can take vpon them as vnbeseeeming a State in a Countrey Pew, as if they were Ladies for that yeare, and had beene bred in the Art of mincing since their childhood. But what are these, but such, whose expence of time is scarcely valued? Sacrificing more houres to their Looking-glasse, than they reserue minutes to lament their defects. Such, whose vertuous thoughts neuer harbour the least conceit that may betray their honour, or depraue those more noble parts wherewith they are indowed; scorne to drowne their *better part* in these dregs of sensuality. Vertue is their attendant, Honour their obiekt, all inferiour delights their lowest subiects. Day by day haue these their taske imposed, that the poyson of sleath may be better auoyded: No day passeth without a line, no action without a limit: obseruing the course of that vertuous Mirror, of whom it is said:

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*In distinct houres she did diuide the day,
To walke, to worke, to meditate, and pray.*

Much different from this pious resolution, was that Libertines impious conclusion, who held that none could bee frequently deuout in prayer, and fashionably decent in attire. Shee bestowed too much time on her *Glasse*, to reserue any for her *Lampe*. Pride had exiled her zeale; delicacy of habit, sanctity of heart. Her day might be easily diuided: Shee bestowed the forenoone on her skinne, the afternoone on a Play, clozing her Euening Lecture with a reere supper: and this was her Christian Taske. Miserable is the condition of that Creature, who, so her skin be steake, cares not if her soule be rough. So her outward habit be pure and without blemish, values little her inward garnish. Such an one hath made a firme Contract with vanity, clozing her contemptuous age with a fearefull Catastrophe. Thus farre haue we discoursed of the effect or *abuse* it selfe, wee are now to treat of those two sources, from whence these *abuses* properly arise; to wit, *Delicacy* in being more curious in our Choyce of *Apparell* than *necessity* or *decency* doth require; secondly, *Superfluity*, in storing more variety and change of rayments than either nature needs, or reason would admit, were shee not transported with a sensuall affection, by giuing way to what vnbounded appetite requires.

How the use
of *Apparell*
may be inuerted
to *abuse*.

IN the search of any Minerall, we are first to digge for the veine: and in the curing of any maleuolent effect, we are duely and seriously to inquire the producing cause, that by stopping the Spring or source, wee may stay the violence of the streame. We are then to insilt of those two precedent means,
by

by which the *use* may bee inuerted to *abuse*; and that which of it selfe is approucable, if obserued with decency, becomes iustly reprehensible by corrupting to necessary and consequent an *use*, either by *delicasy*, which weakens and effeminates the *spirit*, or by *Superfluity*, which euer darkens the beameling of *reason* with the Cloud of *sense*.

Reprooffe touching *Apparell* may bee occasioned from foure respects:

First, when any one weareth *Apparell* above their degree, exceeding their estate in precious attire. Whence it is that *Gregory* saith; there be some who are of opinion, that the weare of precious or sumptuous *Apparell* is no sinne: Which if it were no fault, the diuine Word would neuer haue so punctually expressed, nor historically related; how the *Rich man*, who was tormented in hell, was cloathed with Purple and Silke. Whence we may note, that touching the matter or subiect of attire, humane curiosity auaileth highly. The first stuffe or substance of our garments, was very meane; to wit, Skinne with Wooll. Whence it is we read, that God made *Adam* and his wife *Coats of Skinned*, that is, of the Skinned of dead beasts. Afterwards (see the gradation of this vanity deriued from humane singularity) they came to *Pure Wooll*, because it was lighter than Skinned. After that to *rindes of trees*, to wit, *Flax*. After that to the *dung and ordure of Wormes*, to wit, *Silke*. Lastly, to *Gold and Silver, and precious Stones*. Which preciousnesse of attire highly displeaseth God. For instance whereof (which the very Pagans themselues obserued) we read that the very first among the *Romans*, who euer wore *Purple*, was stricke with a Thunder-bolt, and sodyed suddenly, for a terror and mirror to all succeeding times, that none should attempt to lift himselfe proudly against
God

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God in precious attire.

The second point reprehensible is, *Sofinesse* or *Delicacy* of *Apparell*: Soft Cloathes introduce soft mindes. Delicacy in the *habit*, begets an *effeminacy* in the *beare*. *Iohn Baptist*, who was sanctified in his mothers wombe, wore sharpe and rough garments. Whence wee are taught, that the true seruant of God is not to weare garments for beauty or delight, but to couer his nakednesse; not for State or Curiosity, but necessity and conuenience. Christ saith in his Gospell, *They that are clad in soft raiments, are in Kings houses*. Whence appeareth a maine difference betwixt the seruants of Christ and of this world. The seruants of this world seeke delight, honour, and pleasure in their attire: whereas the seruants of Christ so highly value the garment of innocēce, as they loath to staine it with outward vanities. It is their honour to *put on* Christ Iesus; other robes you may rob them of, and giue them occasion to ioy in your purchase.

The third thing reproveable is, *ferraine Fashions*: When we desire nothing more than to bring in some Outlandish habit different from our owne; in which respect (so Apishly-anticke is man) it becomes more affected than our owne. Against such the Lord threatneth, *I will visit the Princes and the Kings children, and all such as are cloathed with strange Apparell*. Which *strange Apparell* is after diuers fashions and inuentions, wholly vnknowne to our Ancestors. Which may appeare sufficiently to such, who within this 30, or 40, or 60 yeares neuer saw such cutting, caruing, nor indenting as they now see.

The fourth thing reproveable is, *Superfluity of Apparell*, expressed in these three particulars: first, in those who haue diuers changes and suits of Cloaths;

who

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who had rather haue their garments eaten by moaths, than they should couer the poore members of Christ. The naked cry, the needy cry, and shreekingly complaine vnto vs, how they miserably labour and languish of hunger and cold. What auails it them that wee haue such changes of rayments neatly plaited and folded; rather than wee will supply them, they must be starued? How doe such rich Moath-wormes obserue the Doctrine of Christ, when he saith in his Gospell; *Hee that hath two Coats let him giue one to him that hath none?*

Secondly, wee are to consider the *Superfluity* of such who will haue long garments, purposely to seeme greater: yet, which of these can adde one cubit to his stature? This puts me in remembrance of a conceited story which I haue sometimes heard, of a diminutiue Gentleman, who demanding of his Tayler, what yards of Sattin would make him a Suite, being answered farre short in number of what he expected: with great indignation replied, "Such an one of the *Guard* to my knowledge had thrice as much for a Suite, and I will second him. Which his Tayler with small importunacy condescended to, making a *Gargantua's Suite* for this *Ounce of mans flesh*, reseruing to himselfe a large portion of threads, purposely to forme a fitter proportion for his *Ganymede* shape.

The third *Superfluity* ariseth from their vanity, who take delight in wearing great sleeues, mishapen Elephantine bodies, traines sweeping the earth, with huge poakes to shroud their phantasticke heads, as if they had committed some egregious fact which deserued that censure: for in the Easterne Countreyes it hath beene vsually obserued, that such light Women as had distained their honour, or laid a publike imputation on their name, by consenting

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to any libidinous act, were to haue their heads low'd vp in a poake, to proclaime their shame, and publish to the world the quality of their sinne.

Delicacy of
Apparel.

NOW to insist more punctually on that effemina-
tour both of youth and age, *Delicacy of Appa-
rell*; I would haue our Daughters of *Albion*, reflect
vpon themselues, those poore shells of corruption:
what a trimming and tricking they bestow on their
brittle houses. *Petrarchs* aduice was, that we should
not be afraid though our out-houses, these structures
of our bodies, were shaken, so our soules, the guests of
our bodies, fared well. Whereas contrariwise, these,
whose onely care is to delude the outward appea-
rance with a seeming faire, so they may preserue the
varnish, disualue the foundation. O may this folly
be a stranger to our Nation! To allay which fury,
attemper which frenzy, I hold no receipt more so-
ueraigne than to enter into a serious meditation of
your frailty. As first to consider, what you were be-
fore your birth; secondly, what from your birth to
your death; lastly, what after death. If you reflect
vpon the first, you shall finde that you haue
beene, what before you were not, afterwards were
what now you are not, first made of vile matter (see
the Embleme of humane nature) wrapped in a poore
skinne, nourished in an obscure place, your Coate
the second skiane, till you came to a sight of the
Sunne, which you entertained with a shriek, imply-
ing your originall sinne. Thus attired, thus adorned
came you to vs; what makes you then so vnmind-
full of that poore case wherein you came among vs?
Hath beauty, popular applause, youthfull heate, or
wealth taken from you the knowledge of your
selues? Deriue your pedigree, and blush at your
match-

matchlesse folly, that pride should so highly magnifie it selfe in dust, or glory most in that which brings with it the most shame. Why doe you wa ke with such haughty necks? why doe you extoll your selues to highly in these Tabernacles of earth? Attend and consider; you were but vilde corrupted seede at the first; and now fuller of pollution than at the first. Ent ring the world with a shreeke to expresse your ensuing shame, you became afterwards exposed to the miteries of this life and to sinue, in the end wormes and wormes meat shall you be in the graue. Why then are you proud, ye dusty shrines, yee carthen vessels; seeing your conception was impurity, birth misery, life penalty, death extremity? Why doe ye embellish and adorne your flesh with such port and grace, which within some few dayes wormes will deuoure in the graue? Meane time you neglect the incomparable beauty of your soules. For with what ornaments doe ye adorne them? With what sweet odors or spirituall graces doe ye perfume them? With what choyce Flowers of piety and deuotion doe ye trim them? What Habits doe ye prepare for them, when they must bee presented before him who gaue them? How is it that ye so disesteeme the soule, preferring the flesh before her? For the Mistresse to play the Handmaid, the Handmaid the Mistresse, is a great abuse. There can be no successe in that family, where the household is manngaged so disorderly. O restraints your affections, limit your desires, beare an equall hand to the better part! The Building cannot stand vnlesse you remoue the rubbish from the foundation. The Soule in the body is like a Queene in her Palae. If you would then haue this little Common-wealth within you to flourish, you must with timely prouidence suppress all factious and turbulent molesters of her peace: your pas-

APPAREL.

sions, especially those of vaine-glory, must bee restrained ; motiues to humility cherished ; chaste thoughts embraced ; all deuious and wandring Cogitations excluded ; that the soule may peaceably enjoy her selfe, and in her Palace liue secured. Where-to if you object, that this is an hard lesson ; you cannot despise the world nor hate the flesh ; tell mee where are all those louers of the world, cherishers of the flesh, which not long since were among vs ? Nothing now remaineth of them but dust and wormes. Consider diligently (for this consideration will be a Counterpoize to all vaine-glory) what they now are, and what they haue beene. Women they were as you are : they haue eat, drunke, laughed, spent their dayes in iollity, and now in a moment gone downe to hell. Here their flesh is appointed to wormes, there their soules appointed to hell fire : till such time as being gathered together to that vnhappy society, they shall be rowled in eternall burnings, as they were before partakers with them in their vices. For one punishment afflicteth, whom one loue of sinne affecteth. Tell mee, what profiteth them their vaine-glory, short ioy, worldly power, pleasure of the flesh, euill got wealth, a great family, and concupiscence arising carnally ? Where now is their laughter ? Where their iests ? Where their boasting ? Where their arrogance ? From so great ioy, how great heauinesse ? After such small pleasure, how great unhappinesse ? From so great ioy they are now fallen into great wretchednesse, grievous calamity, vn sufferable torments. What hath befallen them, may befall you : being Earth of Earth, slime of slime : Of Earth you are, of Earth you liue, and to Earth you shall returne. Take this with you for an infallible position in these your Cottages of Corruption : If you follow the flesh,

you shall be punished in the flesh : if you be delighted in the flesh, you shall be tormented in the flesh : for by how much more your flesh is cockered in this world with all *delicacy* ; by so much more shall your soules bee tormented in hell eternally. If you seeke curious and delicate rayments, for the beauty and brauery of your rayments shall the moath bee laid vnder you, and your Couering shall bee Wormes. And this shall suffice to haue beene spoken touching *Delicacy of Apparell* : we are now to descend briefly to the second branch, *Superfluity* : whereof we intend to discourse with that breuity, as the necessity of the Subiect, whereof wee treat, shall require, and the generality of this spreading malady may enforce.

APPAREL.

DIuine is that saying, and well worthy your retention : The covetous person before he gaine loseth himselfe, and before hee take ought is taken himselfe. He is no lesse wanting to himselfe in that which hee hath, than in that which hee hath not. Hee findes that hee lost not, possesseth that hee owes not, detaines that he ought not, and hates to restore what hee iniuriously enioyes. So vnbounded is the affection, or rather so depraued is the auaritious mans inclination, as hee cannot containe his desires within bounds, nor enter parley with reason, hauing once slaued his *better part* to the souerainty of a seruile affection. This may appeare euen in this one particular. Food and rayment are a Christians riches : wherein he vseth that moderation, as hee makes that Apostolicall rule his Christian direction : *Hauing food and rayment, I haue learned in all things to be contented.* But how miserably is this golden rule inuerted, by our sensuall worldling ? Competency must neither be their Cater in the one, nor Conue-

Superfluity of
Apparell.

LERAPPA

nency their Tayler in the other. Their Table must labour of variety of dishes, and their Wardrobe of exchange of raiments. No reason more probable than this of their naked insides, which stand in need of these *superfluous* additaments. What myriads of indisposed houres consume these in beautifying rotten tombes ! How curious they are in suiting their bodies, how remisse in perfering their soules suit to their Maker ! How much they are disquieted in their choyce, how much perplexed in their change, how irresolute what they shall weare, how forgetfull of what they were ! This edging suits nor, that pisle sorts not, this dressing likes not : off it must after all be fitted, and with a new Exchange, lesse seemely, but more gaudy suited. The fashion that was in prime request but yesterday, how it begins to disrelish the wearer, as if it had lost the beauty by vnseasonable weather ; thus is fashion fallen into a quotidian Feuer : See our compleatest *Fashionmongers*, how much they tyre themselves with their attiring, how they trouble themselves with their trimming ! it seemes wonderfull to me, that they are not wholly crushed, with that onerous burthen with which they are pressed. What a shop of guga nisses hang vpon one backe ? Here the remainder of a greater worke, the reliques of an ancient Mannor conuerted to a pearle Chaine. There the moiety of an ill-husbands demaine reduced to a Carknet. Long traines must sweepe away long acres : the Epidemicall vanity of this age doth exact it ; and shee is held least worthy affecting, that doth least affect it. What ; sayes my delicate Madam ; “ Is it for one of my
 “ ranke or descent to affect what is vulgar ? how
 “ then should I become popular ? I confesse, we are
 “ all composed of one *Earth*, yet is there to bee pre-
 “ supposed a difference in our *birth*. Were it fitting
 that

" that I should fall off, either from that *delicacy*
 " which is generally approued, or that *variety* which
 " is by our more generous formalists applauded?
 " What auails a mighty fortune to a miserable dis-
 " poser? Or braue meanes, where a base mind is the
 " dispenser? *Apparell* must be with *delicacy* sorted;
 " *variety* suited, or the dignity of the person, be it
 " neuer so conspicuous, will be obscured. Admit,
 " variety be mere *superfluity*, at worst it is but the
 " ages *vanity*: which is such an vniuersall malady, as
 " it pleads exemption without farther apology.
 Whereto I answer; it is true, the Age labours of
 this disease: where the eye becomes a determiner
 of our worth, by the outward habit which wee
 weare: It reflects not on what is in vs, but what is
 on vs. She is not to be accounted a Court visitant,
 who restraines her selfe either in her choyce of *deli-*
cacy, or *variety* of habit. What then? Shall a vicious
 or effeminate age depraue your iudgement? Or a
 corrupt time deprive you of iudgement? No; you
 haue more absolute perfections within you, than to
 be blemished with these imperfections which you
 too frequently carry about you. The more you dis-
 play your pye-coloured flagge of vanity; the more
 Lures you throw out of loosest liberty; the more so-
 ments you vse of soule-foyling *delicacy*; the deeper
 Lodging you bespeake your selues in the Lake of e-
 terna!l misery. To such I onely speake, who, so they
 may furnish themselves of a dainty artist, to teach
 them how to *dye* well, make it the least of their care
 how to *live* well. These who loue to dye their *haire*,
 but neuer change the dye of their corrupted *heart*;
 These will not sticke with frontlesse impudence to
 boulder their depraued liberty. They may be, with-
 out controule, dispensers and disposers of their owne.
 This *variety* and *delicacy* wherein they expresse
 them-

APPAREL.

Basil.

themselves by an especial marke of distinction from others, they deriue it from the affluence of their owne fortunes, and not from others : which being so iustly enjoyed, and without iniury, admits no exception in all probability. Whereto I reply, with the words of a Diuine Father, " Art not thou, " whofoere thou bee, a Robber, who hast receiued " goods as a Steward or dispenser ; and entitlest thy " selfe the impropiator or owner ? for what faire " glozes or pretences, soeuer, thou makest for thy " selfe, to gild thy shame, or mince thy sinne, it is " the bread of the needy, which thou with-holdest ; " the Coat of the naked which in thy Chest thou " storest ; the shooes of the barefoot, which with " thee lye rotting ; the coyne of the begger, which " with thee lyes moulding. Away then with these *Superfluous* dressings ; you see daily obiects of your charity, bring out your wardrobe, and cloath the naked. That which you so prodigally spent vpon your selues, conuert it to the more glorious *attiring* of your naked soules. See that your *Kings daughter* be all glorious within, that the *King of Kings* may take pleasure in her. Let not so precious an Image be defaced, so specious a Virgin defiled, so glorious a Creature dishonoured. Instead of *Delicacy*, decke your selues Modestly ; instead of *Superfluity*, out of your variety communicate freely to others necessity. We are now to descend briefly to the *last branch* of this *first Observation*, declaring, how, That *Apparel* is most comely, which conferres on the *Wearer* most *natiue beauty*, and most honour on her *Country*.

That *Apparel*
most comely,
which con-

AS that is euer held most *generous* which is least *Affected*, most *genuine* which is least *forced* ; so there

there is nothing which confers more true glory on vs, then in displaying our owne Countries garbe by that we weare vpon vs. The Crowe in the fable was sharply taxed for her borrowed feathers: The fable, though it spoke of a Crowe, the *Morall* pointed at a man. *Habit* (we say) is a *Custom*; why should it be our *custome* to change our *Habit*? With what constancy some other Nations obserue their natie attyre, Histories both ancient and moderne will sufficiently informe vs. Nothing is held more contemptible with them, than apishly to imitate foraign fashions: Prescription is their Tayler, antiquity their Tutor. Amongst the ancient Heathen, euen their very habit distinguish'd Widdowes from Matrons, Matrons from Virgins. So as not onely sexes, states, conditions, yeeres, but euen linages, races, and families were remarkeably discovered. We vsually obserue such a fashion to be *French*, such an one *Spanish*, another *Italian*, this *Dutch*, that *Poland*. Meane time where is the *English*? surely, some precious Elixir extracted out of all these. She will neither relye on her own inuention, nor compose her selfe to the fashion of any one particular Nation, but make her selfe an Epitomized confection of all. Thus becomes she not only a stranger to others, but to her selfe. It were to be wished, that as our Countrey is iealous of her owne inuention in contriuing, so shee were no lesse cautelous in her choice of wearing. *Gregory* the great thought that *Angles* did neerely symphonize with *Angels*, not so much in letter, as in fauour and feature: Were it not pittie that these should darken their beauty with vailes of deformity? Truth is, there is nothing which conferres more natie beauty on the wearer, than to be least affectiue in whatsoever she shall weare. Shee asperseth a great blemish on her better part, who tyes her selfe to that formality,

APPAREL.

ferres on the
Wearer most
natie beauty,
and most ho-
nour on her
Countrey.


APPAREL.

lity, as she dare not put off the least trifle that shee weares, nor put on ought more than shee weares, lest she should lose the opinion of Compleat. There is a native modesty euen in attire as well as gesture, which better becomes, and would more fully accomplish her, if *fashion* were not such a *pearle* in her eye, as it keeps her from the sight of her owne vanity. I confesse, light heads will bee easily taken with such toyes: yea, I haue sometimes obserued a phantasticke dressing strike an amorous inconsiderate Gooseling sooner into a passionate *ab me*, with a carelesse loue-sicke wreathing of his enfolded armes, than some other more attractiue object could euer doe. But what is the purchase of one of these *Green-wits* worth? what benefit can a yong *Gentleman* reapin enioying him, who scarcely euer enioy'd himselfe? Meanes he may haue, but so-meanelly are they seconded by inward abilities, as his state seemes fitter to mannage him, than hee to marshall it. A long Locke he has got, and the art to frizle it; a Ring in a string, and the tricke to handle it; for his discourse, to giue him his true Character, his silence approues him better; for his wit, hee may laugh at a conceit, and his conceit ne're the wiser; for his other parts, disclaiming his substance, I appeale to his picture. Now, *Gentlewoman*, tell me, doe you trim your selfe vp for this *Topinias*? Would you haue the *soole* to weare you, after so many *folies* haue outworne you? Let modesty suit you, that a discreeter mate may chuse you. Be it your prime honour to make civility your director. This will incomparably more grace you, than any phantasticke attire, which, though it beget admiration, it clozeth alwayes with derision. You cannot possibly detract more from the renoune of your Country, where you received birth and education, than by too hot a quest or pursuit

after

after Outlandish fashions. Play not the *Dotterell*, in this too apish and servile *Imitation*; let other Countries admire your Constancy and Civility: while they reflect both on what you weare, and what you are. Be it your glory to improve your Countries fame. Many eyes are fixed on you, and many hearts will be taken with you, if they behold those two Ornaments, *Modersty*, and *Humility*, ever attending you: Discretion will be more taken and enamoured with these, than toys and feathers. There is nothing so rough but may be polished; nor ought so outwardly faire but may be disfigured. Whereas the beauty of these two cannot by adulterate Art be more graced, by the aged furrowes of time become defaced, or by any outward Occurrent impaired. There are many beauteous and sumptuous *Cases*, whose *Instruments* are out of tune. These may please the *eye*, but they neither lend nor leaue a sweet accent in the *Eare*. May-buds of fading beauty; Fruits which commonly *fall* before they be *ripe*, and tender small sweetnesse to them that *reape*. These Baths of voluptuous delights, chaste feet disdain to approach. Vertue must either be suited with Consorts like her selfe, or they must giue her leaue solely to enjoy her selfe. Be you *Maides of honour* to this maiden Princessse. Consecrate your day to vertuous actions, your night to vsfull recollections. Thinke how this *World* is your *Stage*, your *Life* an *Act*. The *Tiring-house*, where you bestow'd such care, cost and curiosity, must be shut vp, when your *Night* approacheth. Prepare Oyle for your virgin Lamps; marriage robes for your chaste soules; that aduancing the honour of your Countrey here on Earth, in your translation from hence, you may find a Countey in heauen.

The first part of the history of the
 world is the history of the
 creation of the world and the
 life of man. The second part
 is the history of the
 world from the time of the
 flood to the present. The third
 part is the history of the
 world from the present to the
 future. The fourth part is the
 history of the world from the
 future to the present. The fifth
 part is the history of the world
 from the present to the future.

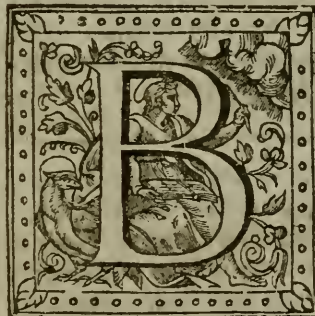


THE
ENGLISH
Gentlewoman.

Argument.

Behaviour reflects on three particulars; How to behave her selfe in Company; How in priuacy: That Behaviour most approued, which is clearest from affectation freed.

BEHAVIOUR.



Behaviour being an apt composition of the body in arguments of *discourse* and *Action*, expresseth euery person in so faire a Character, that if his brest were transparant, hee could not be displayed fuller. Albeit, some loue to become so estranged or retired rather from the eye of the world, as they haue made it their

E 2

highest

Обсеруат. 2.

BEHAVIOR

highest art and absoluteſt ayme, to ſhrowde themſelves from the conceit or diſcuſſion of man: by entering covenant or contract with *Diffimulation*, to appear leaſt to the eye, what they are moſt in *heart*. Of this ſtampe was *Tiberius*, who gloried in nothing ſo much (neither indeede had hee many demeriting parts to glory in) as in cunningly cloaking his foule purpoſes with faire pretences, going inuiſible, and deluding his Subjects anxious reſolutions with a ſeeming good. Sometimes imminency of danger begetting an apprehenſion of feare, will produce this effect: whence it was, that *Agrippina* in *Tacitus* knowing her life to be attempted by *Nero*, knew well that her onely remedy was to take no notice of the treaſon. Neither is it rare to finde a ſtaide looke, and a ſtaid thought in one and the ſame ſubiect. But for as much as this is held the ſeldomeſt erring *Index*, euer expreſſing innocent thoughts the beſt, and diſcovering diſloyall thoughts the ſooneſt, we are to proceed to ſuch particulars as the Subject principally reflects on: which are three; *Action*, *Aſſection*, *Paſſion*: whereon we purpoſe ſo to inſiſt, as what deſerues approuement in each of theſe particulars, may be by our Nobly diſpoſed *Gentlewomen* cheerefully entertained, carefully retained, and to the improuement of their *Fame*, the choiceſt *Odour*, chiefeſt *honour* of true Nobility, employed.

Behaviour reflects on three particulars.

ACTION.

Vertue is the life of *action*, *action* the life of man: without the former, all *actions* are fruitleſſe: without the latter, all our dayes are vſeleſſe. Now in this one ſubiect, it is ſtrange to obſerue what diuerſity of *active* diſpoſitions wee ſhall finde. Some are employed to the purpoſe, but they are ſo remiſſe in their employment, as they loſe the benefit of it.

Others

Others are employ'd to no purpose, making a passing of time a mere pastime, comming as farre short of one's selffull *action* at their death, as they were incapable of it at their birth. Others sleepe out their time in carelesse security: saluting the morning with a sacrifice to their Glasse; the Noone with a luscious repast; the Afternoone with a Play or a Pallet repose; the Euening with a wanton consort, accounted with a reere-banker, to belull the abused soule with the sleepe of an incessant surfer. Others haue crept into such an Apish formality; as they cannot for a world discourse of ought without some mimicke gesture or other, which, seeme it neuer so complete to them, appeares ridiculous to the beholder. This was *Sempronia's* error, for which she was generally taxed, before euer her honour was publickly tainted. What a tinkling you shall obserue some to make with their feet, as if they were forthwith to dance a Morrice? They are euer in motion like *Puppets*, but in *actions* of goodnesse mere *Punies*. Their *pace* is a *Pauin* in the street; their *looke* a *Lure* to a lasciuious attempt; They expresse nothing by their gesture worthy the *image* they beare. Besides, who is he, whose iudgement will not taxe these of lightnesse, by these light and vnciuill appearances? A womans honour is of higher esteeme, than to be thus dis-valued. Light occasions are many times grounds of deepe aspersions. Actions are to be seasoned with discretion, seconded by direction, strengthened with instruction, lest too much rashnesse bring the vndertaker to destruction. In the Maze or Labyrinth of this life, many be our cares, mighty be our feares, strong our assailants, weak our assistants, vnlesse we haue that *brazen wall* within vs to fortifie vs against all occurrents. O then, let not the least *action* betray you to your enemy, for you
 haue

BEHAVIOR

haue many ; within you, for they are dangerous, because domestical ; without you, for they are strangers, and therefore doubtfull ! Let your *Actions* be your applausiueft *Actors* ; The Scene of your life is short, to liue that your noble *actions* may preserue your memory long. It was *Seneca's* counsell to his deare friend *Lucilius*, that whensoever he went about to doe any thing, hee should imagine *Cato*, or *Scipio*, or some other worthy *Roman* to bee in presence. To second his aduice, which may conferre on your glorious *actions* eternall praise, set alwayes before your eyes, as an imitable mirror, some good woman or other, before whom you may liue, as if she ey'd you, she view'd you. You may finde women, though weake in sexe and condition, yet parallels to men, for charity, chastity, piety, purity, and vertuous conuersation. Reuisit those ancient families of *Rome*, and you shall finde those famous Matrons, *Oetania*, *Portia*, *Cecilia*, *Cornelia*, make a Pagan State seeme morally Christian. Nor were *Nicostrata*, mother to *Euander*, *Cornina*, *Sappho*, women lesse famous for Learning, than the other for blamelesse liuing. Neither haue our moderne times lesse flourished with feminine worthies, as might be illustrated with sundry eminent instances, if I would reflect vpon this Subiect : but this hath beene the Theame of sundry Panegyrick Poems, which makes me more sparing in it : Onely in your behalfe, and to your honour, let me retort their Criticke Censure, who draw from the very *Etymsion* of your name an occasion of error.

Women are woe to men ; No, they're the way,
To bring them homeward when they run astray.

In a word, conforme your selues to such patternes as are imitable ; imitate them in all such *actions* as are laudable ; So liue, that none may haue occasion

to speake euilly of you, if they speake truly. The memory of *Dorcas* liueth still ; *Shee was full of good workes and almes which shee did.* Yea, euen the very *Coats and Garments* which shee made, while she was liuing, were showne the Apostle as arguments of her industry, memorials of her piety. Hence it was that *Saint Jerome*, that excellent patterne of holy Discipline, serious professor of Diuine Doctrine, counsell-eth the holy Virgin *Demetrias* to eschew idlenesse : “ Exhorting her withall, that hauing done her “ prayers, shee should take in hand wooll and wea- “ uing, after the commendable example of *Dorcas*, “ that by such change or variety of workes, the day “ might seeme lesse tedious, and the assaults of Satan “ lesse grieuous : concluding his deuout Exhortation, with this definite position. “ I speake generally, no “ rayment, ornament, or habit whatsoeuer, shall “ seeme precious in Christs sight, but that which “ thou makest thy selfe, either for thine owne pecu- “ liar vse, or example of other Virgins, or to giue vn- “ to thy Grand-mother, or thy Mother, no, though “ thou distribute all thy goods vnto the poore. See how strictly this holy Father proceeds with his religious Daughter ! Yet was this *Demetrias*, to whom he addressed this his exhortation, a Noble Lady ; not one, whom pouerty did enforce to *actions* of such necessity : but one honourably descended, richly endowed, powerfully friended. Let this Lady be your Patterne, her *action* your direction, her obedience your instruction, that you may share with her in a peacefull dissolution. Entertaine no time without some deuout taske : reflect vpon the Noblenesse of your descent, ennoble it with excellence of desert.

*For you must know true honour is not wonne,
Vntill some honourable deed be done.*

Waste

BEHAVIOR

Waste not prodigally the precious Lampe of your life without some vertuous *action* that may purchase loue. Your time is lesse than a minute in respect of eternity, employ that minute so, as it may eternize your memory. Let this bee your highest taske; to promote the honour of your Maker, esteeming all things else a flauish and seruile labour.

AFFECTION.

THere is nothing which requires more discretion, than how to *behave* or carry our selues while we are enthralled to *affection*. The Louer is euer blinded (saith wise *Plato*) with *affection* towards his beloued. *Reason* is laid asleepe, while *Sense* becomes the master Wooer. Whence came that vsuall saying, *One cannot loue and be wise*. But I wholly oppose my selfe to their assertion, who seeme thus farre transported with the sensuall opinion of *affection*. My Tenet is, *One cannot truly loue, and not be wise*. It is a Beldam freazy and no fancy, which giues way to fury, and admits not reason to haue soueraignty. Yet in this Subiect, *Gentlewomen*, is your temper best tryed, your discretion most required, and your Patience, oft-times, most exercised. Looke therefore how you plant it, lest you bootlesly repent it, when it is misplaced.

It is most certaine, there is nothing more impatient of delay than loue, nor no wound more incurable while we liue. There is no exemption, all haue a taste of this Potion, though it haue seuerall degrees of operation.

Looke all about you; who so young that loues not?

Or who so old, a comely feature moues not?

Yet what different passions arise from one and the selfe-same Subiect? Heere, *Gentlewomen*, you shall see some of your Sexe so surprized with *affection*, as

it

it burfts out into violent extremes ; their difcourfe is femi-breu'd with fighes, their talke with teares ; they walke desperately forlorne, making Launds and defolate Groues their difconſolate Conforts. Their eyes are eſtrang'd from ſleepe, their weakened appetite from repaſt, their wearied limbs from reſoſe. Melancholly is their ſole melody ; They haue made a Contract with grieſe, till grieſe bring them to their graue. And theſe poore wenches are much to be pittied, becauſe their owne tender hearts brought them to this exigent : hauing either ſet their *affections*, where they thought verily they might bee requited and were not, or elſe where they receiued like ſeeming tender of *affection*, but afterwards reiected, what they wiſhed to effect they could not. So as, in time, if continuance of abſence reduce them not to a better temper, they fall into a poore *Maudlins* diſtemper, by giuing raines to paſſion, till it eſtrange them from the ſoueraignty of reaſon. Whereas others you ſhall ſee, though not ſuch kind ſoules, nor halfe ſo paſſionate, yet more diſcreet in their Choyce, and in the paſſages of loue more temperate. Theſe will not deigne to caſt a looſe looke vpon their beloued : but ſtand ſo punctually vpon their termes, as if they ſtood indifferent for their choyce, albeit conſtantly reſolued neuer to admit of any change. Theſe ſcorne to paint out their paſſions in plaints, or vtter their thoughts in fighes, or ſhed one diſpaſſionate teare for an incompaſſionate Louer. Their Experience hath taught them better Notions : they wil ſeemingly fly to make them follow, and ſo take them by whom they are moſt taken. They can play with the flame, and neuer cinge their wings ; looke loue in the face, and preſerue their eyes ; conuerſe where they take delight, and colour their *affection* with a ſeeming diſdaine. Theſe are they who

BEHAVIOR

can walke in the Clouds to their intimateſt friends : make their eyes ſtrangers to their hearts, and conclude ; nothing more too liſh than Loue, if diſcoured ; nothing more wiſe, if artfully ſhadowed. But I neither approve the *violence* of the former, nor *indifference* of the latter. The one interlayeth *affection* with too much paſſion, the other with too much diſſimulation. Theſe were well to bee ſo allayed or attemperd, as neither too much eagerneſſe taxe the diſcretion, nor too much remiſneſſe argue coolneſſe of *affection*. For the former, I muſt tell them, they giue great aduantage to an inſulting Louer, to entertaine Loue with ſuch vehement ardour : it fares with theſe, as with hot *duellists*, who fight themſelves out of breath, and ſo ſubieſt their relenting *force* to the command of a better temperd enemy. For the latter, they hold conſtantly that poſition in arguments of *Loue*, as well as in other actions of their *life* ; She knowes not how to *live*, nor how to *loue*, that knowes not how to diſſemble. I muſt tell theſe, *Diſſimulation* ſorts not well with *affection* : Louers ſeldome read Loues Politicks. Let them appeare what they are, with that diſcreet temper, as they may deſerue the embraces of a Noble Louer. In briefe, let ſuch as are too hot in the queſt of their deſires, attemperate that heat with intermiſſions : ſuch violence is beſt rebated by *abſence*. Contrariwiſe, ſuch as are too coole, let them quicken that eaſineſſe with their more frequent conference, and aſſiduate preſence.

PASSION.

WHat a furious and inconfiderate thing is *Wom.in*, when Paſſion diſtempers her ? how much is her *Behanion* altered, as if *Iocasta* were now to be perſonated ? True it is, ſome with a bite

of

of their lip, can suppress an intended reuenge : and like dangerous Politicians, pleasingly entertaine time with one they mortally hate, till opportunity vsher reuenge, which they can act with as much hostility, as if that very moment were the Actor of their iniury. But this *Passion* neuer workes more tragicke or fearefull effects, than when it streames from Jealousie or Competition in the Subject where they loue. Whereof wee haue variety of instances euen in our owne Iland, to omit *Italy*, which is a very Theatre of Tragicke Conclusions in this kinde. It is not long since we had one matchlesse President of this stampe. " It sometimes pleased a young *Gentleman*, whose fortunes had swel'd her high, to " settle her affection on a *Gentleman* of deseruing " parts, which he entertained with a generous re- " quitall : nothing was omitted that might any way " increase this respect, or second the height of their " ioyes. Continuall resort and frequent made them " inseparably one : No day so pleasing, as when they " were together ; No houre so tedious as when they " were asunder. But how short is that moment of " vading happinesse, which hath in it a rellish of " lightnesse, and is not grounded on essentiall good- " nesse ! Long had they not thus liued, and sociably " loued, but the *Gentleman* conceived some pri- " uate suspicion, that her selfe was not sole soue- " raignesse of his heart, but that another was become " sharer in his loue. Neither was this Competitrice, " whom shee suspected, any other than her owne at- " tendant, whose Caskets shee secretly opened, " where she found a Ring of especiall note, which " shee had formerly bestowed on him. This confir- " med her Conceit, changed her reall loue into " mortall hate ; which shee seconded with this tra- " gicke act: Inuiting him one day to a Summer Ar-

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"bour, where in former times they were vsually
 "wont to repose, amidst of an amorous discourse,
 "she casually fixt her eye vpon three *Lenets*, one
 "whereof picking some priuet leaues purpofely to
 "build her nest, flew away, while the two which
 "remained, louingly billed one with another: which
 "she intentiuely obseruing, vsed these words; *How*
 "*tenderly and intimately doe those poore fooles mate it?*
 "*Were it not pittie they should euer be diuided?* Which
 "words she had no sooner vttered, then the *Shec-*
 "*Lenet* flew away, and left the Male alone, till an-
 "other returned: with whom the *Hee-Lenet* bil-
 "led, and amorously wooed as hee had done before.
 "Which shee more seriously eying, *O*, quoth shee,
 "*How light these males are in their affection! This may*
 "*seeme to you an easie errar, but were I Iudge of Birds, it*
 "*should receiue due censure. Why Lady* (replied hee)
 "*These poore Birds doe but according to their kinde. Yea,*
 "*but what doe ye kind men then, who inuenge your loues,*
 "*interest your selues, empawne your soules to bee constant*
 "*where you professe loue, and performe nothing lesse than*
 "*what you professe most.* Nor would her long intended
 "revenge admit more liberty to her tongue; for
 "with a passionate enterbreath shee clozed this
 "speech with a fatall stabbe: leauing so much time
 "to her vnfortunate and disasterous Louer, as to dis-
 "couer to one of that sorrowfull family the ground
 "of her hate, the occasion of his fall, which hastned
 "on the dolefull Scene of her Tragedy. Now to al-
 "lay or abate these passionate furies, there is no better
 "meanes than to enter parley with reason; to chastise
 "all such inuouating motions as disquiet the inward
 "repose of the mind; to vse the helpe of such whole-
 "some instructions, as may attemper the heat of those
 "indisposed and inordinate passions. Anger, being an
 "Inflammat ion of blood about the heart, is such a fu-
 ry,

ry, as to giue way to it, is to disclaime reason: much wisdome is then required, mature aduice to bee v-
 sed, all assistants of *Art* and *Nature* to be employed
 before this *Adder* can be charmed. For wee shall
 hardly see any one more forget themselues, than
 when they are surprized with this *Passion*. Some you
 shall obserue so amazed or entranced, as they become
 wholly silenced: They cannot vtter an articulate
 word to gaine a kingdome. Gladly would they ex-
 presse their distaste, and menace reuenge, if their
 tongues would giue them leaue, but wrath hath tyed
 them to *good behauiour*. Others are so voluble of
 tongue, as nothing can passe them vntouch'd, to as-
 perse disgrace on such by whom they hold them-
 selues wrong'd. If any infamy (which to that time
 lay buried) offer it selfe to their memory, how they
 ioy in the occasion of venting their malice on their
 persons, be their Calumny seconded with words of
 fowlest aspersion: Which sort of people the euerli-
 uing *Pindarus* termes persons of vnbounded and vn-
 bridled tongues. To remedy which enormities,
 take along with you these instructions: they will be-
 nefit you much in the height and heat of your anger,
 and allay your *passion* when it rageth and riseth into
 hugest distemper. Forthwith, so soone as you shall
 perceiue your selues moued, restraine your passion;
 but if you cannot appease nor compose your inward
 Commotion, at least restraine your tongue, and in-
 ioyne it silence, that if it speake no good, it may
 speake no euill, lest being loose and set at liberty, it
 vtter what *wrath*, and not *reason* dictates: More so-
 ueraigne and peacefull it will bee for you to retire
 from society, make recourse to your Oratory, by re-
 commending to your best Physician the cure of this
 infirmity. Vse likewise this Cordial salve to your cor-
 roding soare; the receipt is Diuine, if seasonably ap-
 plied,

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plied, and will minister you comfort when you are most distempered. So soone as your disquieted minds begin to expostulate with the quality of your wrongs, which your Enemy is apt to aggrauate and exasperate, purposely to hasten your precipitate reuenge; propose and set before you all the disgraces which possibly you can suffer, and conferre them with those that were aspersed on your Sauour: this will prepare you to suffer, teach you to conquer: for Arrowes foreseene menace lesse danger.

Likewise, when you consider the iniuries which are done you by others, you may reflect vpon the wrongs which are done by you vnto others: for the consideration of your owne infirmity, will exact of you towards others an impunity. Weigh with your selues how much others suffer of you, how much God himselte suffers of you, who, if he should haue inflicted reuenge for euery particular offence, you should haue perished long since. In a word, you your selues are frequently grieuous, and displeasing to your selues: Seeing then you are so distastefull vnto your selues, as you must of necessity suffer many iniuries and affronts from your selues, repine not at the sufferings which are inflicted by others on your selues.

You are likewise to consider these discommodities which arise from this *Passion*; which will arme you with patience, if of your selues you haue any compassion. What auails it to be reuenged, after our iniury be receiued? Is your wound by anothers wound to be cured? Or disgrace tendred, by rendring disgrace restored? Besides all this, see what hee obtaineth, who *anger* obeyeth: 1. He is deprived of the Crowne of glory, and reward of eternity: 2. He becomes a Minister and Instrument of the Deuill: 3. He destroyeth his owne soule, that he might hurt an others body: For a dispassionate or angry person

is

islike vnto him, who that he may kill his Assē, destroyeth himselfe; or rather like him, who for huge debts which he is not able to discharge, is throwne into prison, and disdainfully refuseth any ones offer to pay his debt for him. For by him, who doth you wrong, is the debt which you owe to God, forgiven, if with patience you suffer the iniury which is done. Whereas the angry person, who will bee his owne reuenger, relleth God how and in what sort he is to deale with him: that as he suffered not small disgraces from another, so neither should small things be suffered in him by God. As it is written, *With what measure you mete, the same shall be measured to you againe.* Six other detriments or discommodities there bee which arise from the exorbitancy of this passion. For by Anger is lost; first, *Wisdomē*, while reason becomes blinded. Secondly, *Righteousnesse*: for the *wrath of man worketh not the righteousnesse of God.* Thirdly, *Society*, for the Acquaintance of one angry man, is pleasing vnto none. *Be not,* saith the Wiseman, *a companion with the angry man.* Fourthly, *Concord*: while peace is disturbed. Fifthly, the *Light of Truth*, because anger casteth the darkenesse of confusion vpon the mind or vnderstanding, from whom God hideth the cheerefull beame of his Diuine knowledge. Sixthly, the *Splendor of the holy Spirit*: vpon whom, saith the Prophet, *shall my spirit rest, but vpon the humble and quiet*; that is, vpon the meeke, mild, and compassionate.

Thus you see what benefits may bee procured by attempering, what discommodities incurred by fostering this *Passion*. Whereon I haue the rather insisted, because I am not ignorant, how the strongest and constantest tempers haue bene, and may be distempered and disparraged by it; much more you, whose mainest strength consists in the expression of that

*Ibid. lib. 5.
Moral. cap. 31.*

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that *Passion*. At all times therefore vse a moderate restraint; in the prime of your yeares, when youth sends forth her first promising blossomes, *behaue* your selues mildly without bitterness, humbly without haughtinesse, modestly without lightnesse, soberly without childishnesse. The Caske will retain her first taste; the Wooll her first dye. If you shew too much waywardnesse in your youth, small good is to be expected in your age. As you tender your preferment, seeme milde while you are maids, lest you proue scare-crowes to a young mans bed. Conforme your selues likewise to a nuptiall State, and preferue your honour without staine. Contest not with your *head* for preeminence: you came from him, not he from you, honour him then as he cherisheth the loue he conceiues in you. A domestick fury makes ill harmony in any family. The discord which was hatched and increased towards *M. Anthony* by *Fulvia*, was euer allayed and attempered by the moderation of *Octavia*. Be you all *Octavia's*; the rougher your crosse, the richer your Crowne. The more that iniuries presse you, the more shall your patience praise you. The Conflict is but short and momentanic, the Triumph glorious and impall'd with eternity. And thus much touching those three particulars, whereon your *Behanior* principally reflects; wee are now to descend to the next branch, which shall shew how a *Gentlewoman* of ranke and quality, (for to such onely is my discourse directed) is to *behaue her selfe in Company*.

Society is the solace of the liuing, for to liue without it, were a kinde of dying. Companions and friendly Associates are the *Theanes* of time. No houre can be so tedious, which two louing Consorts cannot

not passe ouer with delight, and spend without distaste. Be the night neuer so darke, the place neuer so meane, the cheerefull beames of conceiuing comforts will enlighten the one, and their affections mutually planted, enliuen the other. What a Desert then were the world without friends? and how poselesse those friends without conceiuing mindes? and how weake those mindes, vnlesse vnited in equall bonds? So then, loue is the Cement of our life: life a load without loue. Now, *Gentlewomen*, you are to put on your vailles, and goe into *Company*. Which (I am perswaded) you cannot enter without a maiden-blush, a modest tincture. Herein you are to be most cautelous, seeing no place can be more mortally dangerous. Beware therefore with whom you consort, as you tender your repute: for report will brute what you are, by the *Company* which you beare. *Augustus* being at a combat, discerned the inclinations of his two daughters, *Iulia* and *Liuius*, by the *Company* which frequented them: for graue Senators talked with *Liuius*, but riotous persons with *Iulia*. Would you preserue those precious odors of your good names? Consort with such whose names were neuer branded, conuerse with such, whose tongues for immodesty were neuer taxed. As by good words euill manners are corrected, so by euill words are good ones corrupted. Make no reside there, where the least occasion of lightnesse is ministred; auert your Eare when you heare it, but your heart especially, lest you harbour it. To enter into much discourse or familiarity with strangers, argues lightnesse or indiscretion: what is spoken of Maids, may be properly applyed by an vsefull consequence to all women: *They should be seene, and not heard*: A Traveller sets himselfe best out by discourse, whereas their best setting out is silence. You shall haue ma-

How to be-
haue her selfe
in *Company*.

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ny trifling questions asked, as much to purpose as if they said nothing: but a frivolous question deserves to be resolv'd by silence. For your *Carriage*, it should neither be too precise, nor too loose. These sempring made faces partake more of *Chambermaid* than *Gentlewoman*. Modesty and mildnesse hold sweetest correspondence. You may possibly be wooed to interchange favours: Rings or Ribonds are but trifles; yet trust me, they are no trifles that are aym'd at in those exchanges. Let nothing passe from you, that may any way impeach you, or giue others advantage over you. Your innocent credulity (I am resolv'd) is as free from conceit of ill, as theirs, perhaps, from intendment of good: but these intercourses of Courtesies are not to be admitted, lest by this familiarity, an Entry to affection bee opened, which before was closed. It is dangerous to enter parley with a beleagring enemy: it implies want or weakenesse in the besieged. Chastity is an *inclosed Garden*, it should not be so much as assaulted, lest the report of her spotlesse beauty become soyled. Such Forts hold out best, which hold themselves least secure, when they are securest. *Nasica*, when the *Roman* Common-wealth was supposed to bee in most secure estate, because freed of their enemies, and strongly fenced by their friends, affirmed that though the *Achaians* and *Cartbaginians* were both brought vnder the yoke of bondage, yet they were most in danger, because none were left, whom they might either feare for danger, or who should keepe them in awe.

How subiect poore *Women* be to lapses, and recidivations, being left their owne Guardians, daily experience can sufficiently discover. Of which number, those alwayes proued weakest, who were confidentest of their owne strength. Presumption is a
daring

daring sinne, and euer brings out some vntimely birth, which viper-like depriues her vnhappy parent of life. I haue knowne diuers so resolute in their vndertakings, so presuming of their womanish strength, so constantly deuoted to a single life, as in publike consorts they held it their choycest merri- ment to giue loue the affront, to discourse of affe- ction with an imperious contempt, geere their a- morous suiters out of Count'nance, and make a very *Whirligig* of loue. But marke the conclusion of these insulting spirits : they sport so long with loue, till they fall to loue in earnest. A moment makes them of Soueraigns Captiues, by slauiing them to that de- seruedly, which at first they entertained so disdain- fully. The way then to preuent this malady, is to weare you from consorting with folly. What an excellent impregnable fortresse were *Woman*, did not her *Windows* betray her to her enemy ? But principally, when shee leaues her Chamber to walke on the publike Theatre ; when shee throws off her vaile, and giues attention to a merry tale ; when she consorts with youthfull bloud, and either enters par- ley, or admits of an enter-view with loue. It is most true what the sententious moral somtimes obserued: We may be in *security*, so long as we are sequestred from *society*. Then, and neuer till then, begins the *infection* to be disperfed, when the sound and sicke be- gin to be promiscuously mixed. Tempt not Chastity; hazard not your Christian liberty. You shall encoun- ter with many forward youths, who will most pun- ctually tender their vlesse seruice to your sha- dows at the very first sight : doe not admit them, lest you prostitute your selues to their prostrate ser- uice. *Apelles* found fault with *Protogenes*, in that he could not hold his hands from his Table . Whereas our *Damsels* may more iustly finde fault with their

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youthfull *Amorists*, for that they cannot hold their hands from vnder the Table. It is impossible to come off faire with these light-fingred fooles. Your onely way is to rampire your chaste intentions with Diuine and Morall instructions, to stop the source, diuert the occasion, subiect *affection* to *reason*, so may you become Emperesses of that which hath sometimes tyrannized ouer Emperours: By this meanes shall euery place where you *publckely* resort, minister to you some object of inward comfort: By this meanes shall *Company* furnish you with precepts of chastity, inable you in the serious practice of piety, and sweetly conduct you to the port of glory.

PRIVACY is the seat of *Contemplation*, though sometimes made the recluse of *Tentation*. From which there is granted no more exemption in the *Cell*, than in the *Court*. Heere is the Lawne where Melancholly drawes her line. Heere the minde becomes our Mate; Silence, our sweetest Conference: where the retired becomes either the best or worst friend to himselfe. There is none, who euer conuersed with himselfe, or discanted solely with his owne humour, who can bee ignorant of those numerous slights or subtilties, which by that *great Tempter* (whose long exercise hath made him no lesse subtrill in contriuing, than cruell in practising our ruine) are *orsuaterly* shadowed and shrowded, purposely to circumuent poore man, and leaue him deluded. *Dingenes*, when he found a young man talking alone, demanded of him *What he was doing?* who answered, *He was conuersing with himselfe: Take heed* (quoth he) *thou conuersest not with thine enemy.* To you, *Gentlemen*, I direct my discourse, whose priuacy may enable you, if well employed, for better things than the

How to be.
haue her selfe
in priuacy.

tores,

toyes, tyres, and trifles of this age. How many (the more our misery) bestow their *private houres* (which might be dedicated to Contemplation, or workes of piety and deuotion) vpon light-feather'd inuentions, amorous expostulations, or minting of some vnbe-seeming fashions? How few enter into account with their owne hearts; or so consecrate their houres to Gods honour, as they make *Prinacy* their soules harbour? The day they spend in *visitations*; how rare and tedious is one houre reserued for meditation? What a serious intercourse or sociable dia'ogue is betweene an amorous Mistresse and her Looking-glasse! The poynt or pendent of her feather wags out of a due posture; her Cheeke wants her true tincture; her captious Glasse presents to her quicke eye one error or other, which drives her into a monstrous distemper. Pride leanes no time for prayer. This is her CLOSET for LADIES, where shee fits and accommodates her selfe to *Fashion*, which is the period of her content, while purer objects are had in contempt. This is not the way to make *Prinacy* your mindes melody. These employments should sooner afflict than affect you, because they will sooner distract than direct you. Your spirits will bee reuiued most, when these are valued least. Let me therefore recommend to your choyce, Patternes of more exquisite worth: such whose deuotion may be your direction, whose direction your instruction.

Deuout mention is made of zealous *Anna*, who made recourse to the Temple, offering her incessant prayers, a viall of sweet odours; that she might conceiue a sonne: of whom, to her succeeding memory, the Scripture recordeth, that after her teares so deuoutly shed, her prayers so sincerely offered, her religious vov'es so faithfully performed, her countenance

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nance was no more altered; Piety begot in her diuine loue, faith in Gods promise made her beleue, and zeale to Gods house caused her to perseuere: thus fighting she fought, seeking she obtained, and obtaining she retained a gratefull memory of what she receiued. No lesse seruour shewed *Ester* in preferring the suite of her distressed *Israelites*; what perswasive Oratory, what powerfull Rhetoricke, what inducing reasons she vsed, to haue their vniust censure reuerfed, their insupportable wrongs redressed, their agrieuances relieued, the incensed King appeased, and them to fauour restored? Shee wooed with teares in her eyes, faith in her heart, almes in her hand; Gods cause was the progresse of her course; shee desired nothing more then how to effect it, which was seconded with a successiue conclusion, because begun, continued, and ended with deuotion. The like zeale expressed *Indith* for her besieged *Bethulites*; the loue of God had so inflamed her, as no feare of the enemy could amate her; faith armed her with resolution; constancy strengthened her against all opposition. Her armour was prayer, *Bethulia's* cure her care; holy desires her sole attendants; she enters her enemies pavilion with a zealous confidence; implores the Diuine assistance in her entrance; and discomfits a *daring* foe with cautelous silence. Her sighes and teares were as the *first* and *second* raine; they brought successe to her thirsty soule, and a glorious Conquest to her natie soyle. No lesse are we to admire the wonderfull deuotion of that teare-swollen *Magdalen*, who with deuout loue sought her deare Spouse intombed, whose body with obsequious Odours she had embalmed before cuer he was interred. Shee, when his Disciples were departed, left not the Sepulchre of her sweet Master; still shee sate sorrowing and sighing, weeping long
and

and much, rising from her seat of sorrow, her graue of griefe; where he was, he is not; and where hee is, shee knowes not: with pious teares, watchfull eyes, weary wayes, shee reuisits againe and againe the desert caues of his relinquish'd Sepulchre, hoping at last to haue the happinesse to behold, whom with so feruent a desire shee sought. Now once and againe had shee entred his desolate Tombe: but little was all this to her that lou'd so much; The power or efficacy of euery good worke consists in Perseuerance. But obserue the comfortable effect of her effectuall loue! For as much as shee loued more than the rest, and louing wept more than the rest, and weeping sought more than the rest, and seeking perseuer'd, allowing her selfe no rest: therefore deserued she to finde, behold, and speake vnto him before the rest. And not onely so, but to become the very first messenger of his glorious resurrection to his Disciples, according as her choyce Spouse had commanded her, and by especiall Commission recommended to her. *Goe, tell my Brethren that they goe into Galile, there they shall see me.* Hence note the fruit of a deuout heart; the incomparable prerogatiue granted to Diuine loue! *Nazianzen* in his Epitaph for his sister *Gorgonia*, writeth, that shee was so giuen to prayer, that her knees seemed to cleaue to the earth, and to grow to the very ground, by reason of incessancy or continuance in prayer. *Gregory* in his Dialogues writeth, that his Aunt *Trasilla* being dead, was found to haue her elbows as hard as horne: which hardnesse shee got by leaning to a Deske, at which shee vsed to pray. Such as these deserue your imitation; for their *Vertues*, like sweet *Odours*, haue sent out a pleasant perfume. They *prayed*, and obtained what they prayd for; They *liu'd* and *praesid'd* what they sought for; They *dy'd* and *enjoy'd* what they so

long

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long time sigh'd for. You are taught to *Enter your Chambers and be still*. Still, and yet *stirring* still. Still from the clamours and turbulent insults of the *World*; still from the mutinous motions and innovations of the *flesh*. But neuer still from warring, wrastring, bickring and embattailing with the *Leader* of these treacherous associates, tyrannous assassins. O should you consider what troopes of furious and implacable Enemies are euer lying in ambuscado for you; how many soule-tempting *Sirens* are warbling notes of ruine to delude you; what *fears* within you, what *foes* without you, what *furies* all about you; you would not suffer one graine of sand to drop through the Cruet, without a dropping eye; not one minute passe vndedicated to some good employment, to prevent the fury of such desperate assailants. Make then your Chamber your priuate Theatre, wherein you may act some deuout Scene to Gods honour. Be still from the world, but *stirring* towards God. Meditation, let it be your companion. It is the perfume of the memory; the soules rouzer from sinnes lethargy; the sweetest solace in straits of aduersity. Let it be your *key* to open the *Morning*, your *locke* to close the *Evening*. What an argument of indiscretion were it for one, amidst variety of choyce and delicious viands, to discourse of vanity, and suffer himselfe to famish in the presence of such plenty? This is your case, if amidst so many soule-solacing dainties of spirituall comforts, you diuert your eye, by fixing it on these Obiects of earth: and repose not your selues in those fragrant borders of Diuine Contemplation; which, by how much they are more frequent, by so much they become more sweet and redolent. Surely, there is nothing that relisheth more sweetly, tasteth more daintily, with-draweth your mindes from the world

world more speedily, strengtheneth you against the temptations of your enemy, excites or exerciseth you in every spirituall duty, as the soule-rauishing *Contemplation* of the Supreme Deity. All other Objects are vanity. They may play vpon your fantasie, and sodelude you; but being weakly grounded on piety, they can neuer suffice you. Taske your selues then priuately, lest *priuacy* become your enemy. As mans extremity is Gods oportunity, so the Devils oportunity is mans security. Let not a minute bee mis-spended, lest security become your attendant. Be it in the exercise of your Needle, or any other manuell employment: attemper that labour with some sweet meditation tending to Gods honour. Chuse rather with *Penelope* to weaue and vnweaue, than to giue Idlenesse the least leauc: Wanton Wooers are time-waiters. They make you idolize your selues, and consequently hazardize the state of your soules. Let not their *Lip-salue* so annoynt you, as it make you forgetfull of him that made you. Be you in your Chambers or priuate Closets; be you retired from the eyes of men; thinke how the eyes of God are on you. Doe not say, the walls encompass mee, darkenesse o're-shadowes mee, the Curtaine of night secures me: These be the words of an *Adulteresse*: Therefore doe nothing *priuately*, which you would not doe *publickely*. There is no retire from the eyes of God. I haue heard of some, who for want of more amorous or attractiue Objects abroad, haue furnished their priuate Chambers with wanton pictures, *Aretine* tables, *Sibariticke* stories. These were no objects for Christian eyes: they conuay too inordinate an heat from the eye to the heart. Eye no object which may estrange you from thought of your Maker. Make every day your *Ephemerides*. Let your morning imitate your purposes for the day, the

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day second what your morning purposed, the Evening examine your mornings purpose, your dayes purchase. And so I descend to the next branch: how you are to *behave* your selues in *publike*, which should be by so much more punctuall, for as much as the world is more Stoicall.

This branch might seeme included in our former discourse of *company*; but that reflected on *persons*, this on *affaires*.

Women in sundry Cōuntries, when they goe into any *publike* concourse or presse of people, vse to weare vayles, to imply that secret in-screened beauty which best becomes a *Woman*, *Bashfull modesty*. Which habit our owne Nation now in latter yeares hath obserued: which, howsoeuer the intention of the wearer appeare, deserues approuement: because it expresseth in it selfe *Modest shamefastnesse*, a *Womans* chiefest Ornament. I second his opinion, who held it for diuers maine respects, a custome very irregular and vndecent, that *Women* should frequent places of *publike* resort, as Stage-playes, Wakes, solemne Feasts, and the like. It is *Occasion* that depraues vs; *Company* that corrupts vs. Hence it was, that some flourishing States, hauing eyed the inconueniences which arise from the vsuall resort of *Women* to Enterludes and other *publike* Solemnities, published an expresse inhibition against such free and frequent meetings. Had *Hippodamia* neuer wandred, shee had prou'd an *Hypemnestra*, and had neuer wantoned. Had *Dinah* neuer roaued, shee had prou'd a *Diana*, and had neuer beene rauished. Yet farre be it from me, to be so regularly strict, or *Laconically* leuere, as to exclude *Women* from all *publike* societies. Meetings they may haue, and improve them, by a Ciuill and Morall vse of them, to their benefit. They may chat and conuerse with a modest freedome, so they doe not gossip it. For these

these *Shee-Elpenors*, and *Feminine Epicures*, who surfer out their time in an vnwomanly excesse, we exclude them the pale of our Common-weale. Be they of what *state* soeuer, they are staines to their *Sexe* for euer. Especially such, who carouse it in deepe healths, reioyce at the colour of the wine, till it sparkle in their veines, inflame their bloods, and lay open a breach to the frailty of their *Sexe*. For preuention whereof, we reade that kinsmen kissed their kinswomen to know whether they drunke wine or no, and if they had, to bee punished by death, or banished into some Iland. *Plutarch* saith, that if the Matrons had any necessity to drinke wine, either because they were sicke or weake; the Senate was to giue them licence, and not then in *Rome* neither, but out of the City.

Macrobius saith, that there were two Senators in *Rome* chiding, and the one called the others wife an Adulteresse, and the other his wife a Drunkard; and it was iudged, that to be a drunkard was more infamy. Truth is, they might ioyne hands as mates of one society, for I haue seldome seene any one subiect to Ebriety, preferue long vntainted the honour of their chastity.

Now for *publike* Employments, I know all are not borne to be *Deborahs*, to beare virile spirits in feminine bodies. Yet, in *chusing the better part*, you may fit and accommodate your persons to *publike affaires*, well sorting and suting with your ranke and quality. *Claudia* and *Priscilla* were nobly descended, yet they *publikely* resorted, where they might be religiously instructed; and no lesse *publikely* instructed others in those principles wherein they were informed. It is said of the *Vestall Virgins*, that they first learned what to doe; secondly, they did what they had learned; thirdly, they instructed others to doe

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that which they had both done and learned. For this, the rich *Saban Queen* left her owne Region to heare the Wisdome of King *Salomon*. Surely, howsoever some, no lesse properly than pregnantly, haue emblematick'd *Woman* by a *Snayle*: because shee still carries her house about her, as is the property of a good House-keeper; yet in my iudgement (wherein I ingenuously submit to others censure) a modest and well *Behaved Woman* may by her frequent or resort to *publike* places, conferre no lesse benefit to such as obserue her *behaviour*, than occasion of profit to her priuate family, where shee is *Ouerseer*. I haue seene some in these places of *publike* repaire, expresse such a well-seeming State without Apish formality, as euery action deserued imitation of such as were in their Company. Their Conceits were sweetly tempered without lightnesse; their iests sauory, yet without saltnesse; their discourse free without nicenesse; their answers milde without tartnesse; their smile pleasing, mixt with bashfulnesse; their pace gracefull without too much actiuenesse; their whole posture delightfull with a seemely carelesnesse. These are such mirrors of modesty, patternes of piety, as they would not for a world transgresse the bounds of Ciuility. These are Matrons in their houses, Models in *publike* places. *Words spoken in season, are like apples of gold with pictures of silver*: So opportunately are their words deliuered, to seasonably vttered, with such vnaffected eloquence expresse, wheresoever this sweet and well-tempered discretion is seated. Whereas others there be, whose indiscretion makes discouery of an Ocean of words, but a drop of reason. They speake much, but expresse little; their conceits are euer ballasted with harshnesse; their iests soilted in with too much dulnesse; their discourse trimmed vp with too much neat-

neatnesse; their answers leatened with too much
 sowrenesse; their lookes promising too much light-
 nesse, or vnsoziabie perversenesse; their pace either
 too quicke or too slow in dispatch of businesse; their
 whole posture an indisposed frame of irregular ab-
 surdities. But, to draw in our sayles, touching the
 prosecution of this branch; our reproofe shall re-
 flect vpon two sorts especially, whose deuious course
 drawne by an indirect line, may seeme to deserue re-
 prehension worthily. The *first* are such, who giue
 too easie raines to liberty; making *Pleasure* their
Vocation: as if they were created for no other end,
 than to dedicate the first fruits of the day to their
Glasse; the residue to the *Stage* or *Exchange*. These,
 no looner haue they layd their *Artificiall Complexion*
 on their adulterate faces, than they grow sicke for
 their Coach. They must visit such a Lady, or what,
 perchance, is worse, such a Lord. A minute now
 in their Chambers seemes a moneth. Shall wee
 display one of these in her colours? The *Play-bills*
 must be brought her by her *Pentioner*: her eye views
 and reuiwes, and out of her feminine iudgement
 culls out one from among them which shee will see,
 purposely to be seene. Much shee obserues not in it,
 onely she desires to be obserued at it. Her *Behaviour*
 in a *Box*, would make any one thinke shee were a
 Bee in a box; shee makes such a buzzing and rustling.
 This is her daily taske, till death enter the Stage and
 play his part; whom shee entertaines with such
 vnpreparednesse, as her *extreme act* presents obiects
 of infinite unhappinesse: "As it sometimes fared
 " with a Gentlewoman of our owne Nation, who so
 " daily bestowed the expence of her best houres vp-
 " on the Stage, as being surprized by sicknesse, cuen
 " vnto death, she became so deafe to such as admoni-
 " shed her of her end, as shee clozed her *dying scene*
 with

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“with a vehement calling on *Hieronimo*. So inap-
 prehensue was shee of death at her end, because she
 neuer meditated of death before her end. Now for
 the *second sort*, they are meere *Antipodes* to the for-
 mer; These are onely for *profit*, as the other were for
pleasure. These become so wedded to the world, as
 they afflict their spirits, macerate their bodies, e-
 strange themselves from offices of Neighbourhood,
 to improve their reuenues, by discovering their
 too much prouidence to the world. And these are
 commonly such, as are matcht to Schollers, whose
 contemplation hath taken them from the world, and
 recommended the managment of their estate to
 their wife. Now to both these sorts let me addresse
 my instruction: As I could not possibly approue of
 the *former*, because they made *pleasure* their *businesse*:
 so I cannot commend these, because they make not
 their *businesse* a *pleasure*. Let these take heed, that
 they incurre not that miserable insensibility, which
 I haue heard sometimes befell to a Worldling of
 their sexe: “Who approaching neere her haue,
 “and entring now her last Conflict with Nature,
 “was, by such as stood about her, earnestly moued
 “to recommend her selfe to God, tender the welfare of her
 “soule, and to make her saluation sure; thus briefly, but
 “fearefully answered, and forthwith departed: *I haue*
 “made it as sure as Law will make it. Or as we read in
 “a booke entituled *The Gift of feare*, how a Religious
 “Diuine comming to a certaine Vsureffe, to aduise
 “her of the state of her soule, and instrue her in
 “the way to saluation, at such time as shee lay lan-
 “guishing in her bed of affliction; told her, how
 “there were three things by her to bee necessarily
 “performed, if euer shee hoped to be saued: First,
 “she was to be *contrite* in heart; secondly, shee was
 “to *confesse* her sinnes; thirdly, shee was to make

De Done Ti-
 moris.

restitu-

" *restitution* according to her means. Whereto shee
 " thus replyed ; *Two of those first I will doe willingly ;*
 " *but to doe the last, I shall hold it a difficulty ; for should*
 " *I make restitution, what would remaine to raise my chil-*
 " *dren their portion ? To which the Diuine answered ;*
 " *Without these three you cannot be saued. Yea but,* quoth
 " shee, *Doe our Learned men and Scriptures say so ?*
 " *Yes surely,* said the Diuine. *And I will try* (quoth
 " she) *whether they say true or no, for I will restore no-*
 " *thing.* And so resolving, fearefully dyed, fearing
 pouerty temporall, more than eternall, which shee
 was of necessity to suffer, (without Gods infinite in-
 terceding mercy) for preferring the care of her po-
 sterity, before the honour of her Maker.

To be short, the *former sort* deserues reproofe, for
 making *pleasure* their *vocation* ; the *latter* for barring
businessse all *recreation*. A discreet temper will mode-
 rate both these ; the *first*, by holding *pleasure* a pa-
 stime, and no *businessse* ; the *last*, by applying a cure to
 an incessant care, and immixing some *pleasure* with
businessse, to attemper it, lest it incline to heauinesse.
 Both which, equally concurring, are euer conferring
 to the labouring mind, inward quietnesse.

Complexion inclosed in a box, giues no tincture
 to the Cheeke, nor morall precepts vnapplyed,
 beauty to the minde. Thus farre haue we proceeded
 in directions of *Behauiour* ; insisting on such remar-
 kable obseruances, as might better enable you in
 each particular. Wee are now to lay before you, vpon
 serious discussion of the premizes, how that *Be-*
haviour is to be most *approved*, which is clearest from
affectation freed.

Apes are catcht in Desarts by imitation. Would
 not you be caught by indiscretion ? Imitate nothing
 ser.

That *Behauior*
 most appro-
 ued, which is
 clearest from
affectation
 freed.

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seruilely, it detracts from your *gentility*. I haue noted some of our Chambermaids take vpon them such an vnbeleeving state, when they came to visit their poore friends in the Country, as they punctually retain'd both gate and garb of their mincing Mistresses in the City. To their Parish-Church they repaire to be seene and showne; where if any of these ciuized *Ings* chance to be saluted by the way, hauing quite forgot both broome and mop, with a scornfull eye they will not sticke to returne this maiesticke answer: *We thanke you my good people*. It is discretion that appropriates to euery peculiar degree their proper distinction. Many things will beleeue the Mistressse, which agree not with the quality of the Maid. But in no degree will that *Behauiour* seeme comely, which *affectation* hath introduced, be it in *Court*, *City*, or *Countray*. You shall see many, purposely to couer some naturall blemish or deformity, practise that which makes them appeare farre more vnseemely. Here one indents with her lips to semper, that shee may hide the want or greatnesse of her teeth. Another contracts with her Tayler, lest *Nemesis* should bee seene sitting on her shoulder. A third weares her Gowne with a carelesse loosenesse, to coner or colour her bodies crookednesse. This, with *Fabulla*, buyes an artfull Periwig to supply her art-fallen haire. That enazures her seered veines, embolsters her decayed breasts, to purchase a sweet-hart. What an *affected* state this generally-infected state assumes, purposely to gaine a popular esteeme? Suruey our streets, gaze on our windowes; you shall see gazers to entertaine your eyes with variety of phantasticke *Behauiours*. But these are none of *Vertues* followers. Would you bee prayse-worthy? Vertue to her selfe is her chiefest prayse, her choicest prize. There is nothing comparably precious to

a Continent soule. *Affectation* shee will not admit, for her habit; both her *Habit* and *Behaviour* are proper and not enforced; natiue and not apishly introduced. Shee cannot wooe a wanton Louer with a dissembled blush, nor promise more with an outward presence, than shee resolues to admit with a spotlesse Conscience. Outward semblances, if light, shee holds apparant blemishes to her life. Her *life*, as it is a *line* to her selfe, so shee would haue it a *light* to others. *Lacides*, Prince of *Argos*, was accounted lasciuious onely for his sleeke lookes, and mincing gate. So *Pompey*, because hee vsed to scratch his head with one finger, albeit very Continent and modest. Belecue it, though your *Person* be the *Booke*, your *Behaviour* is the *Index*. Which will require a large *Comment*, if it expresse it selfe in ought probably incontinent. Now, for as much as nothing better seemes you, more commendably adornes you, or more absolutely accommodates you, than what is natiue and vnaffected, so it be by *Education* seasoned: be your owne Women; dis-value all apish formality; resort not to the Temple to take a patterne of some new fashion: modest discretion blusheth at such seruile imitation. What you see in another, may become them, which would not become another. The Ass in the fable seeing the dogge fawne and leap vpon his Master, thought it would beseme him, but sorting not with his nature, it got him a beating for his labour.

Now to distinguish betwixt an enforced and vnaffected *Behaviour*, it is most easie; the very first blush will discouer the one by the other. You shall obserue these who are tyed to *affectation* in this kinde, set their looke, gate, and whatsoeuer else may conferre a phantasticke grace on their vsurped *Behaviour*, so punctually, as if they had entred a solemne Con-

BEHAVIOR

tract with eye, face, hand, foot and all, to hold constantly their dimension, to beget in the beholder a more settled admiration. Whereas contrariwise, these whose free, genuine, and generous demeanours expresse themselves lesse strictly, but farre more comely, scorne to tye their affections to these seruile restraints. They hold it farre more sutable with an *Italian Pantomime*, who professeth hope of profit vpon the Stage, to confine them to these regularities, than discreet Women, whose honour is their honest *Behaviour*: and whose praise it is, to bee exemplary to others in goodnesse, and not others Apes in imitating their phantasticke fashions. To conclude then this *Obseruation*; as you are *generous* by birth, dote not on that which is most ridiculous on this Stage of earth. Approoue your selues chaste Virgins, continent Wiaes, discreet Matrons, honourable Widowes, in your vertuous and modest demeanour. Preferue that eternally, which giues accomplishment to Gentility. Your Educations (as may be presuppoted) haue so beautified you, as the garbe you retaine is most proper vnto you. The *Hyane* is a dangerous beast: yet her subtilty and cruelty take life from *affectation* and *imitation*. Desire you to bee so *Behau'd*, as others may admire you? In your choyce of *Behaviour*, inure your selues to what is *neatest*, not what is *newest*. Inuention in subiects of this kinde, doth more harme than good. So *behaue* your selues, that too much curiosity may not taxe you of pride, nor too much maiesty of State: Modesty mixt with humility will temper both these, and make that *Behaviour* which appeares in you, so well become you, as if it were borne with you, and not *affectively* deriued from others to you.



THE ENGLISH Gentlevvoman.

Argument.

Complement defined; how it may be corrupted; how refined; wherein it may be admitted as mainly consequent; wherein omitted as merely impertinent; what Complement gines best accomplishment.

COMPLEMENT.



COMPLEMENT hath beene anciently defined, and so successively retained; a no lesse recall than formall accomplishment. Su. has were more nob y and freely educated, and had improved their breeding by forraine Observations (so sweetly tempered, was the equall vnion and communion of their affections)

Observat. 3.
Complement defined.

Complement

affections) instructed others in what they had seene and obseru'd either at home or abroad, worthy imitation or approuement. Nothing was admitted in those times publicly, but what was by the grauer Censors first discuss'd priuately. Tealous were the Pagans of forraine fashions: for, with such constancy they retained their owne, as they seldome or neuer itched after others. The *Tyrian* and *Sidonian* were so suspected of pride, through their effeminacy in attire, and other light fashions which they vsed, as they were held dangerous to commerce with. So purely did those poore beamelings of Nature reflect on her people; that *formality* was held palpable *hypocrisie*, faire semblances and coole performances meere golden shadowes to delude others, but gull themselves most. Princes Courts were Princely Seminaries. Delicacy was there no Tutresse, nor effeminacy Gouvernesse. If *Alcibiades*, albeit in *Athens* the beautifull st, for natiue endowments the pregnant st, and for descent one of the noblest, introduce ought irregularly, or expresse any *Complement* which relisheth not of Ciuility; the author must suffer the censure of the City. It was very vsuall in former times, when any Embassie was addressed from one state vnto another, for the Senate or Councell, from whence any such Legate was sent, to schoole them in sundry particulars before they tooke their iourney or receiued their Commission: but in no caution were they more strict, than in expresse command that they should vse no other garbe, *Complement*, nor salute vpon their approach in forraine Courts, than what they had seene vsed and obserued at home. Thus their owne natiue fashion, became a note of distinction to euery Nation.

Neither am I ignorant, how euen in one and the selfe-same Prouince, there may bee generally introduced

duced a different or distinct garbe : which proceedeth either from the Commerce and Confluence of people there resorting, and consequently improving their *Behaviour* and *Elocution* by their mutuall conference; or from the Princes Court, where all State and Maiesty hath residence ; or from the temperature of the Ayre, to which some haue attributed an especiall preeminence. Whereas, in desert and remote places, on which the beames of Ciuill society seldome reflect, wee shall finde nothing but barbarisme and vn-sociable wildnesse. Education is the improuer of the one, and producer of the other. Wee shall euer see *Complement* shine most in places eminent. There are *Obiects* fit for such *Subiects* : Such as expect it, and bestow their whole dayes practice in exercise of it : These aspire to the nature or *definition* of no art more eagerly, than *Complement*, which they hold the absolute ornament of *Gentility*. Howsoeuer, mainly repugnant be their *Tenets* touching the subsistence of *Complement*.

Some haue held, it consisted in congies, cringes, and salutes; of which error, I would this age wherein we liue, did not too much labour : others, meerely in a painted and superficiall discourse; wherein they so miserably tyed themselues to words, as they tyred the impatient hearers with foolish repetitions, friuolous extrauagancies ; being, in a word, so affianced to the *shadow*, as they forgot the *substance*. The last, which were onely *reall* and *complete* Courtiers, held a seemely gracefull presence, beautifide with a natie comelineffe, the deseruingst *Complement* that could attend vs. Certainly, if we should exactly weigh the deriuation of the word, we could not imagine so meanely of it, as to consist meerely of words, or anticke workes. It was first intended to distinguish betwixt persons of ciuill and sauage

Complement

carriage: yea, to appropriate a title of preeminence to such, who exceeded others in grounds or precepts of Morality; whose liues appeared as Lampes to enlighten others, and consequently perpetuate the memory of themselves. Many noble and eminent Ladies are recorded both in diuine and humane writ to haue excelled in this *Complement* of honour. These knew the *definition* of it, and moulded their conuersation to it: They knew what belonged to a posture of state; they could court it without apish curiosity; embrace loue with a referued modesty; expresse themselves *complete* without singularity. Forraigne fashions they distasted; painted Rhetoricke they disrelished; *re- all Complement* was all they affected. Loue they could without dissembling; discourse without affecting; shew cur'sie without conyng; still retaining what was best befeeming. In the Court they resided to better it; not a fraid looke could promise a loose Louer least hope of a purchase; nor Coyness dishearten a faithfull seruant from his affectionate purpose. They knew not what it was to protest in iest; to walke in the clouds; to domineere ouer their captiues, or entertaine many Suitors. They freed *Complement* of dissimulation, made vertue their Loadstone to affection; their actions were dedicated to good ends: by which meanes they made *God* and *good men* their friends. Nor doe I feare it, but that our flourishing *Albion* hath many such noble and *complete* Ladies; who so highly esteeme the true and natieue *definition* of *Complement*, as they preferre the *substance* before the *shadow*. Honour is their deereft tender, goodnesse their *line*, by which they daily draw neerer to *perfection*, their proper *Centre*. Thus farre for the *Definition*, wherein we haue the rather enlarged our discourse, that the *Subiect* whcreof we treat, may be diucovered in her owne nature; and such

such as owe attendance to her, become better proficients in their instructions deriued from her. Neither can we obserue what may really deserue your imitation, but by discerning the excellence of that whereof we treat by a true and proper *definition*.

Complement

There is nothing on earth so pure, but abuse may corrupt it; nothing so good, but custome may deprau it. This may appeare in this one *Subiect*, which wee haue now in discourse. Former times were not so *iaded* to *fashions*, as to esteeme nothing *formall*, but what was *phantasticall*. It was not then held the life of *Complement*, to haue the art to set a face, court a glasse, make a cringe or a ducke. Legges were held for vsfull supporters, but no *Complementall* postures. New-minted words made not their tongues more *complete*; nor an Outlandish Salute their Persons more admired. Virgin-moesty made resolution her *Sceletto* to guard her honour. Plumes and Feathers were held light dressings for staid minds; suspicious trimmings for stale Maids. Actors might weare them in their presentments vpon the Stage, but modest Matrons were neuer allowed to weare them in the state. Women were admitted to haue Painters, but not to be their owne painters: *Campaspe* was pictured out in her colours by *Apelles*: *Croton*s five daughters liuely depicted by *Zenxes*; yet these, without any helpe of art, still retained their owne natiue features. It was the *Complement* of that age to deliuer their minde freely without mincing, conuerse friendly without glozing; walke the street demurely without gazing. Wherein (with submission euer to grauer iudgements) this latter age, in mine opinion, deserues iust reproofe. Education is a second Nature, and this hath giuen that

How *Complement* may be corrupted.

Complement

freedome to women, as they may admit any oportunitie to entertaine time with their amorous seruants; redart wanton tales with light blushes; passe a whole afternoone in a Bay-window, in Congies, Courties, and other vfelesse *Complements*. Flashes of wit are made beguilers of time; and these mixt now and then with such lasciuious passages, as modesty might iustly hold it selfe abused to be so encountred. Alas! Who knowes not what secret traines are laid for credulous women, vnder these pretenced parlies? Doe you obserue how their tongues are tipt with your prayses; how they honour your shadowes; admire the earth you tread on; adore the Ayre you breath on; and with their ayrie applauses so gild you, as in the end they palpably gull you; leauing you no lesse miserably deluded, than themselues seased of what their sensuall quest pursued? Beware of that *Complement* which giues way to rob you of your choycest *Ornament*. *Egnatius*, in *Catullus*, is brought out, shewing the whiteneffe of his teeth: a poore subiect to raise an Encomiasticke poem. These are Theames for an amorous Muse: White teeth, rolling eyes, a beautifull complexion (all exterior and inferior goods) being that which *Euryala* his Nurse praised, when she washed the feet of *Vlysses*, namely, *gentle speech*, and *tender flesh*. No lesse perswasive by the elegancy of the one, than innasive by delicacy of the other. But all these outward imbellishments giue but small accomplishment to the inward beauty: "Where *good*'s a better attribute than *faire*. Now be not these dainty subiects for a *Complete* youth to discontant on? What Crotchets and extemporall Conceits are hatched out of an addle braine? The very shadow of *Julia*'s haire must not want the completest honour, that either *art* can deuise, or *cost* erect. Not a *Couplet* but must be poetically *Complete*; which

out

out of an amorous phrensie must with mounting *Hyperboles* be thus contemned.

*Skinne more pure than Ida's snow,
Whiter farre than Moorish milke,
Sweeter than Ambrosia too,
Sister than the Paphian silke,
Indian plumes or thisle-downe,
Or May-blossoms newly blowne,
Is my Mistresse Rosie-pale,
Adding beauty to her vaile.*

Complement

An excellent peece of *Complement* all stufie to catch a selfe-conceited one. Many you haue of your sexe, who are too attentiuē auditors in the report of their owne prayses. Nothing can bee attributed to them, which they hold not properly due vnto them. Which conceit, many times, so transports them, as, *Narcissus*-like, they are taken with their owne shadowes; doting on nothing more than these Encomiasticke bladders of their desertlesse praises. Let mee aduise you, whose discretion should bee farre from giuing light eare to such ayrie *Tritons*, to dis-rellish the oylie *Complement* of these amorous Sycophants. Much more vsesu'l and beneficiall it will be for you to retaine that modesty which appeared in *Alphon-sus* Prince of *Aragon's* answer to a plauiue Orator; who hauing repeated a long Panegyricall Oration in his prayse, replyed; *If that thou hast said, consent with truth, I thanke God for it; if not, I pray God grant mee grace that I may doe it.* You shall encounter with some of these *Complete* Amorists, who will make a fet speech to your Gloue, and sweeten euery period with the perfume of it. Others will hold it an extraordinary grace to become Porters of your Misset, or holders of your Fanne, while you pinne on your Maske. *Seruiue, Obseruance, Devotion* be the *General* heads of their *Complement*. Other Doctrines they

Complement

have none, either to instruct morally, or informe politically. Beleeue it, *Gentlewomen*, they are ill-spent houres, that are bestowed in conference with these *Braine-wormes*. Their friuolous discourse will exact from you some answer: which if you shape iustly to their dialect, there will be more vaine wind spent, than you can redeeme with many teares. Let no conceit transport you about your selues; hold it for no *Complement* worthy your breeding, to trifle time in loue-toyes. They detract both from *discretion* and *modesty*, and oft-times endanger the ruine of the latter fearefully. This kinde of *Complement* with *great ones*, were but meere *Canting* among *Beggars*. Hee or shee are the *Completest*, who in arguments of *discourse* and *action* are *discreetest*. Full vessells giue the least sound. Such as hold *Complement* the sole subject of a glib tongue, actiue cringe, or artfull smile; are those onely *Nimicks*, or *Buffons* of our age, whose *Behaviours* deserue farre more derision than applause. Thus you haue heard how *Complement* may be *corrupted*; wee now purpose, with as much propriety and breuity as wee may, to shew you how it may be *refined*. To the end, that what is in its owne nature so commendable, may bee entertained with freedom of choyce, and retained without purpose to change.

How *Complement* may be refined.

THe *Unicornes* horne being dipt in water, cleares and purifies it. It is the honour of the Physician to restore nature, after it bee decayed. It is the sole worke of that supreme Archytect to bring light out of darkenesse, that what was darke might bee enlightened; life out of death, that what was dead might bee enliuened; way out of error, that the erring might bee directed; knowledge out of ignorance.

rance, that the ignorant might be instructed; a salve out of sinne, that sinnes sore might bee cured; comfort out of affliction, that the afflicted might be comforted; hope out of despaire, that the desperate might bee succoured; a raising from falling, that their fall might be recouered; strength out of weaknesse, that his great worke might be glorified. Gold thrice tryed, becomes the purer and more *refined*: And *Complement* the most, when it is best accommodated. True it is, that *Society* is either a *Plague* or a *Perfume*. It infects, where Consorts are ill-affected; but workes excellent effects, where vertuous Consorts are assembled.

*It is the sweetest note that one can sing,
When Grace in Vertues key, turnes Natures string.*

Where two meeke men meet together, their conference (saith mellifluous *Bernard*) is sweet and delectable: where one man is meeke, it is profitable: where neither, it proues pernicious and vncomfortable. It is *Society* that giues vs, or takes from vs our *Security*. Let me apply this vnto you, *Gentlewomen*, whose vertuous dispositions, (so sweetly hath nature grac'd you) promise nothing lesse than feruorous desires of being good. Would you haue that *refined* in you, which others *corrupt*, by inuerting the meanes? Or expresse that in her natiue Colours, which will beautifie you more than any artificiall or adulterate colours, whose painted Varnish is no sooner made than melted? Make choyce of such for your *Consorts*, whose choyce may admit no change. Let no *Company* be affected by you, which may hazard infecting of you. The *World* is growne a very *Pest-house*: timely preuention must be vsed, before the infection haue entred. You haue no such soueraigne receipts to repell, as you haue to prevent. The infection of vice leaues a deeper spot or speckle on

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the mind, than any disease doth on the body. The *Blackmoore* may sooner change his skin, the *Leopard* his spots, than a soule deepe dyed in the graine of infection, can put off her habituate corruption. Be it then your principall care to make choyce of such bashfull Maids, modest Matrons, or reuerend Widowes, as hold it their best *Complement* to retaine the opinion of being *Continem*. Infamy hath wings as swift as fame. Shunne the occasion, lest you vndergoe the brand. *Posthuma*, because giuen to laughter, and something forward to talke with men, was suspected of her honesty; where being openly accused, she was acquitted by *Spurius Mimitius*, with this caueat, to vse words sutable to her life. Ciuility, trust me, is the best and most *refined Complement* that may be. Courting in publike-places, and vpon first sight, it affects not; for it partakes more of *impudent* than *Complete*. Be it of the *City* that argument of discourse be ministred, it can talke freely of it without mincing; or of the *Court*, it can addresse it selfe to that garbe in apt words without minting; or of the *Country*, in an home-span phrase it can expresse whatsoeuer in the Countrey deserues most prayse. And all this in such a proper and familiar manner, as such who are tied to *Complement*, may aspire to it, but neuer attaine it. Hee that hath once tasted of the fountaine *Clitorius*, will neuer afterward drinke any wine. Surely, howsoeuer this ciuil and familiar forme of dialect may seeme but as pure running water in comparison of *Complement*, which, like *Nectar*, streames out in Conduits of delight to the humorous hearer: yet our discreet *Complementer* preferres the pure fountaine before the troubled-riner. It is true, that many fashions, which euen these later times haue introduc'd, deserue free admittance; yea, there is something yet in our *Oare*, that may be *refined*.

Yet

Yet is the acceptance of these, you are not to entertaine whatsoever these finer times haue brought forth. Where variety is affected, and the age to inconstancy subiected, so as nothing but what is rare and new becomes esteemed: Either must our inuentions be present and pregnant, our surueyes of forraigne places serious and sollicitant, or we shall fall into decay of fashion, or make old ones new, and so by antiquity gull our Nation. Truth is, though our tongues, hands, bodies, and legges be the same, our Elocution, action, gesture, and posture are not the same. Should the soule of *Troilus*, according to that erroneous transmigration of *Pythagoras*, passe into the body of one of our English Courtiers; or *Hortensius*, (who was an Orator actiue enough) into one of our English Lawyers; or *Antigone* (who was *Complementall* enough) into one of our English Curtezans; they would finde strange Cottages to dwell in. What is now held *Complete*; a few yeares will bury in disgrace. Nothing then so *refined*, if on earth seated, which time will not raze, or more curious conceits disesteeme, or that vniuersall reduction to nothing dissolue. That *Complement* may seeme pleasing; such a fashion generally affecting; such a dressing most *Complete*: yet are all these within short space couered with contempt. What you obserue then to be most ciuill in others, affect it; such an *habit* needs not to be *refined*, which cannot be bettered. Fashion is a kinde of frenzy; it admires that now, which it will laugh at hereafter, when brought to better temper. Ciuility is neuer out of fashion; it euer retaines such a seemely garbe, as it conferres a grace on the wearer, and enforceth admiration in the beholder. Age cannot deface it; Contempt disgrace it; nor grauity of iudgement (which is euer held a serious Censor) disapproue it.

Complement

Complement

Be thus minded, and this *Complement* in you will be purely *refined*. You haue singular patternes to imitate, represent them in your liues, imitate them in your loues. The *Corruption* of the age, let it seize on ignoble spirits; whose education, as it neuer equall'd yours, so let them strike short of those nobler indowments of yours: labour daily to become improved, honour *her* that will make you honoured: let *virtue* be your crowne, who holds vanity a crime: So may you shew holinessse in your life, enjoy happinessse at your death, and leaue examples of goodnessse vnto others both in life and death.

Wherein *Complement* may be admitted, as mainly consequent.

Courts & eminent places are held fittest Schooles for *Complement*. There the *Cinnamon* tree comes to best growth; there her *barke* giues sweetest scent. Choice and select fashions are there in onely request; which oft-times like those *Ephemera*, expire, after one dayes continuance: whatsoeuer is vulgar, is thence exploded; whatsoeuer nouell, generally applauded. Here be weekly Lectures of new *Complements*; which receiue such acceptation, and leaue behinde them that impression, as what garbe soeuer they see vsed in Court publikely, is put in present practise priuately; lest discontinuance should blemish so deseruing a quality. The Courts glossie may be compared to glasse, bright, but brittle; where *Courtiers* (saith one) are like *Counters*, which sometime in account goe for a thousand pound, and presently before the Count be cast, but for a single penny. This too eager affection after *Complement*, becomes the consumption of many large *hereditaments*. Whereto it may be probably objected, that euen discretion inioynes euery one to accommodate himselfe to the fashion or condition of that place wherein he liues.

Plutarch.

tiques. To which Obiection I easily condescend; for should a rusticke or boorish *Behaviour* accompany one who betakes himselfe to the Court, he might be sure to finde a *Controuler* in euery corner to reprove him; or some *complete gallant* or other, pittifully to geere and deride him. But to dote so on fashion, as to admire nothing more then a phantasticke dressing, or some anticke *Complement*, which the corruption of an effeminate State hath brought in, derogates more from discretion, then the strict obseruance of any fashion addes to her repute. This place should be the *Beacon* of the *State*; whose mounting *Prospect* surueyes these inferiour coasts which pay homage and fealty vnto her. The least obliquity there, is exemplary elsewhere. Piercingst iudgements, as well as pregnantst wits should be there resident. Not a wandring or indisposed haire, but giues occasion of obseruance to such as are neere. How requisite then is it for you, whose Nobler descents promise, yea, exact more of you, then inferiours, to expresse your selues best in these best discerning and deseruing *places*? You are women; modesty makes you *completest*: you are *Noble women*, desert accompanying your descent will make you *nobl.st*. You may, and conueniency requires it, retaine a Courty garbe, reserue a well seeming State, and shew your selues liuely Emblemes of that place, wherein you liue: You may entertaine discourse, to allay the irkesomenesse of a tedious houre; bestow your selues in other pleasing recreations, which may no lesse refresh the minde, than they conferre vigour and viuacity to the body. You may be eminent starres, and expresse your glory in the resplendent beames of your vertues; so you suffer no blacke cloud of infamy to darken your precious names. She was a *Princely Christian Courtier*, who neuer approached
the

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the *Court*, but shee meditated of the *Court* of *heaven*; neuer conformed with her *Courtiers*, but shee contemplated those *Citizens* of *heaven*; nor euer entred the *Presence-Chamber*, but shee thought of the *presence* of her *Maker*, the King of *heaven*. Such Meditations are receipts to cure all inordinate motions. Your *Lines* should be the *lines* to measure others actions. Vertue is gracious in euery subiect, but most in that, which the Prince or Princesse hath made gracious. Anciently, the *World* was diuided into three parts, whereof *Europa* was held the *sonle*; properly, euery *Politike State* may be diuided into three Cantons, whereof the *Court* is the *Sunne*. You are *Obiects* to many *Eyes*; be your *actions* platformes to many *lines*. I can by no means approue that wooing and winning *Complement* (though most *Courtes* too generally affect it) which makes her sole *Obiect*, purchase of *Seruants* or *Suitors*. This garbe tastes more of *Carterian* than *Courtier*: it begets *Corriuals*, whose fatall *Duello's* end vsually in blood. Our owne *State* hath sometimes felt the misery of these tragicke euent; by suffering the losse of many *generous* and free-bred *Sparkes*; who, had not their *Torches* beene extinguished in their blood, might to this day haue suruiued, to their *Countries* ioy and their owne fame. So great is the danger that lyes hid in affable *Complements*, promising aspects, affectionate glances, as they leaue those who presumed of their owne strength, holding themselues invulnerable, many times labouring of wounds incurable. Be you no such *Bastards*; neuer promise a calme in your face, where you threaten a storme in your heart. Appeare what you are, lest *Censure* taxe you of inconstancy, by saying, you are not what you were. An open countenance and restrained bosome sort not well together. Sute your discourse to your action; both to

a modest dispose of your affection. Throw abroad no loose Lures, wandring eyes, strayed lookes; these delude the *Spectators* much, but the *Actors* most. A iust reuenge! by striuing to take in others, they are taken by others. How dangerous doe wee hold it to be, in a time of infection, to take vp any thing, be it neuer so precious, which wee finde lost in the street? One of your loose lookes, be it darted with neuer so *Complementall* a state, is farre more infecti-ous, and mortally dangerous. There is nothing that sounds more cheerefully to the eare, or leaues a sweeter accent; nothing that conueyes it selfe more speedily to the heart, or affords fuller content for the time, than conceit of loue. It will immaze a perplexed wretch in a thousand extremes; whose amazed thoughts stand so deeply ingaged to the *Object* of his affection; as hee will sustaine any labour, in hope of a trifling fauour. Such soueraignty beauty retaines, which, if discretion temper not, begets such an height of conceit in the party beloued; as it were hard to say, whether the *Agent* or *Patient* suffer more. To you let mee returne, who stand fixed in so high an Orbe; as a gracefull Maiesty well becomes you, so let modesty grace that Maiesty; that demeaning your selues like *Complete* and gracious *Courtiers* on earth, you may become triumphant and glorious *Courtiers* in heauen.

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THis garbe, as it suites not with all *Persons*, so sorts it not to all *Places*. For a *Mechanicke* to affect *Complement*, would as ill seeme him, as for a rough-hewen *Satyre* to play the *Orator*. It is an excellent point of discretion, to fit ones selfe to the quality or condition of that *place* where he resides. That *Urbanity* which becomes a *Citizen*, would relish

Wherein *Complement* may be omitted, as meerely impertinent.

Complement

of too much curiosity in a *Country-man*. That *Complement* which giues proper grace to a *Courtier*, would beget derision or contempt, being personated by a *Merchant* or his *Factor*. In affaires of State, is required a gracefull or *Complete* posture; which many times procures more reuerence in the person interested, than if that state were omitted. Whereas, in ordinary affaires of trafficke, it were indiscretion to represent any such state, or to vse any expression, either by way of *discourse* or *action*, that were not familiar. That person, who preferres *Complement* before *profit*; and will rather speake not to be vnderstood, than lose one polite-stollen phrase, which hee hath purchased by eare onely, and vnderstands not, may account himselfe one among his bank-rupt brethren, before he breake. It is pittifull to heare what a remnant of fustian, for want of better *Complement*, a *Complete-Country-Gossip* (for so shee holds her selfe) will vtter in one houre amongst her Pew-fel- lowes. How shee will play the Schoole-Mistresse in precepts of Discipline and morall *Behanour*! Nothing so gracefull in another, which shee will not freely reproc; nothing so hatefull in her selfe, which shee will not confidently approue. Teach shee will, before shee be taught; and correct *Forme* it selfe, to bring *Forme* out of loue with it selfe. To which ma- lady, none is more naturally subiect, than some La- dies cashiered *Gentlewoman*, or one who hath plaid Schoole-Mistresse in the City, and for want of com- petent pay, remoues her Campe into the Countrey: where shee brings enough of vanity into euery fa- mily throughout the Parish. Shee will not sticke to instruct her young Pupils in strange points of forma- lity, enioyning them not to aske their Parents bles- sing without a *Complement*. These, as they were ne- uer Mistresses of families, so they are generally igno- rant

rant in employments of that kinde. Those three principall workes or faculties of the *Vnderstanding*, which might enable them to *Discourse*, *Distinguish*, and to *Chuse*, are so estranged from them, as their *Discourse* consists solely in arguments of vanity, their *Distinction* in meere shadowes of formality, their *Choyce* in subiects and Consorts of effeminacy. Eight things, saith *Hippocrates*, make ones flesh moyst and fat; the first, to be merry and liue at hearts ease; the second, to sleep much; the third, to lie in a soft bed; the fourth, to fare well; the fifth, to be wel apparelled and appointed; the sixth, to ride alwayes on horse-backe; the seventh, to haue our wil; and the eighth, to be employed in Plaies & pastimes, & in such time-beguiling recreations, as yeeld contentment and pleasure. These are the onely receipts in request with those *Shee-Censors* we now discourse of; and of whom it may bee said, as was sometimes spoken of one *Margites*, that he neuer plowed, nor digged, nor did any thing all his life long that might tend vnto goodnesse; and by necessary consequence wholly vnprofitable to the world. Who, howsoeuer they are lesse than Women at their *worke*, yet at their *meat* (so vnconfined is their appetite) they are more than men, and in their *habit* (so phanasticke is their conceit) neither women nor men. So as, were *Diogenes* to encounter one of these, hee might well expostulate the cause with her, as he did vpon like occasion with a youth too curiously and effeminately drest: *If thou goest to men, all this is but in vaine, if vnto women, it is wicked.* But these wee hold altogether vnworthy of your more *generous* society; whose excellent breeding hath sufficiently accommodated you for City, Court, and Countrey; and so fully inform'd you how to demean your selues in all affaires; as I make little doubt, but you know, wherein it may bee *admitted*,

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as mainly *consequent*; and wherein *omitted* as meere-ly *impertinent*. I meane therefore to descend briefly to the last branch of this *Observation*; declaring, what Ornament giues *Complement* best beauty or *accomplishment*.

Ecc. 18. 6.

What *Complement* giues best *accomplishment*.

[T is true, what the sonne of *Sirach* sometimes said; *When a man hath done his best, he must beginne againe, and when he thinketh to come to an end, he must goe againe to his labour.* There is nothing so exact, which may not admit of something to make it more perfect. We are to goe by stayres and steps to the height of any story. *Vertues* are the *Staires*, *Perfection* the *Spire*. But I must tell you, *Gentlewomen*, the way for you to *ascend*, is first to *descend*: *Complete* you cannot bee, vnlesse you know how *replete* you are of misery. *Humility* is the *staire* that conducts you to this *spire* of glory. Your *beauty* may proclaime you faire; your *discourse* expresse a pregnancy of conceit; your *behaviour* confirme you outwardly *complete*. Yet there is something more than all this required, to make you absolutely *accomplished*. All these outward becommings, bee they neuer so gracefull, are but reflections in a glasse; quite vanished, so soone as the glasse is removed. *Critolaus* ballance was of precious temper, and well-deseruing estimation with Heires of Honour; who poised the goods of *body* and *fortune* in one skale, and goods of the *minde* in the other: where the goods of the *minde* so farre weighed downe the other, as the heauen doth the earth and Seas. To lead a dance gracefully; to marry your voyce to your instrument musically; to expresse your selues in prose and verse morally; are commendable qualities, and enforcing motiues of affection. Yet I must tell you, for the first, though it appeare by your feet to be

but

but a meere *dimension*, in the opinion of the Learned it is the *Dixels proceſſion*: Where the *Dance* is the *Circle*, whose *centre* is the *Deuil*. Which may be restrained by a more easie or moderate glasse to such wanton and immodest *Reuels*, as haue anciently been vsed in the Celebration of their prophane feasts by Pagans, and are to this day by Pagan-christians; who, to gaine applause from the Spectator, care not what shamelesse parts they play in the presence of their Maker. But what are these worth, being compared with these inward Ornaments or beauties of your *mind*; which onely distinguish you from other creatures, and make you soueraignes over the rest of Gods creatures? You haue that within you, which will best *accomplish* you. Let not that be corrupted, by which your crooked wayes may be best corrected. Hold it no such necessary poynt of *Complement*, to shew a kinde of maiesty in a *Dance*; and to preferre it before the *Complement* of a Religious taske. Those sensuall *Curtezans*, who are so delighted in songs, pipes, and earthly melody, shall in hell rore terribly and howle miserably: crying, as it is in the *Apocalips*; *Woe, Woe, Woe*. Woe shall euery one cry seuerally, for the reward they haue receiued in hell eternally, saying and sighing, *Woe is mee that euer I was borne*: for farre better had it beene for her, that shee had neuer beene borne. And againe; *Cursed be the wombe that bare me a sinner*. After this, shall she cry out in her second *Woe* against her selfe and all the members of her owne body. Woe be vnto you my accursed *feet*, what euill haue you brought vpon me miserable wretch, who by your peruerse paths and wicked waies haue shut heauens gate of me? Woe vnto you my *hands*, why haue you deprived me by your sinfull touch, and sensual embrace, of the Crown of glory; by your meanes am I brought to hell fire, where

Complement

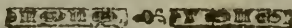
Appos. 8.

Complement

where I shall be tormented eternally? Woe vnto thee, thou curst *tongue*, what mischief hast thou brought vpon me, by vttering words so scurrilous and filthy, and singing vnciuill songs so frequently? O ye curst *Eyes*, who by your vnlawfull obiects of concupiscence, haue deprived me of Gods presence, and neuer shed one teare for your sinnes in token of repentance! Now begins your intollerable weeping (ye teare-swolne *eyes* neuer dryed) before all the diuels and the damned. Woe vnto thee my *heart*, what hast thou put vpon me, who by thy lustfull thoughts and vnlawfull ioyes, hast deprived me of eternall ioyes? The third *Woe*, that she shall cry out, is this, saying: Woe vnto the *bitternesse* of my *torments*, for they are comfortlesse: woe vnto the *multitude* of them, for they are numberlesse: woe vnto the *eternity* of them, for they are endlesse. Would our wanton *Curtezans*, who sport it in their beds of luory, surfeit it in their delicacy, wanton it in the bosome of security, and dedicate their whole time to sensuality, reflect vpon such a soueraigne salue or spirituall balm as this; they would draw backe their *feet* from the wayes of wantonnesse, and exercise them wholly in the pathes of righteousnesse. They would remoue their *hands* from vchaste embraces, and inure them to the search of Scriptures. They would stop their *mouthes* from vttring ought vnciuilly, and teach their *tongues* to be Orators of modesty. They would turne their *eyes* from vanity, and fixe them on the purest obiects of eternity. That so, instead of *bitternesse* of *torments*, they might taste the *sweetnesse* of diuine *comforts*: instead of *multitude* of *torments*, they might partake the numberlesse *number* of Gods *mercies*: and instead of the *eternity* of those *torments*, *immortality* with Gods *Saints* and *Seruant*s.

Prevention is the life of policy ; the way to avoid those, and enjoy these, is to live in your Court here on earth, where you are spheered, as in the presence of God and his heavenly Angels, where your hope is seated. Though your *feet* be here, your *faith* should be there : here your *Campe*, there your *Court*. Meane time, while you sojourne here, you are to hold a *good Christian* the *completest Courtier* : and that *vertue* is the ornament, which giues *Complement* the best *accomplishment*. Silken honour is like painted meate ; it may feede the eye, but affords no nourishment. That Courtiers Coate giues a vading glosse, whose heart is not inwardly lin'd with grace. Let goodnesse guide you in the way, and happinesse will crowne you in the end. Let your *Complete armour* be *righteousnesse*, your *Complements* *lowlinesse* ; *complete* in nothing so much as *holinesse* ; that in your conuoy from Earth, you may be endenized in heauen, naturall Citizens, angelicall Courtiers.

Complement




The first of these is the fact that the
 government has been unable to raise
 sufficient revenue to meet its
 obligations. This is due to a
 variety of causes, including
 the depression of the country,
 the failure of the cotton trade,
 and the general stagnation of
 business. The result is that the
 government is forced to resort to
 expedients which are not only
 unwise but also unjust.

THE UNITED STATES OF AMERICA

DEPARTMENT OF THE INTERIOR

Geological Survey

1875

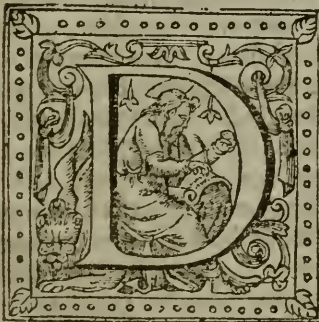


THE
ENGLISH
Gentlewoman.

Argument.

Decency recommended as requisite in foure distinct Subjects : Decency the attractivest motive of affection : the smoothest path that leads to perfection.

DECENCY.



DECENCY takes *Discretion* euer along with her to choose her *fashion*. She accommodates her selfe to the *place* wherein she liues, the *persons* with whom she consorts, the *ranke* or quality shee partakes. Shee is too discreet to affect ought that may not seeme her : too constant to change her *habit* for

DECENCY.

Decency recommended as requisite in foure distinct subjects.

the inuention of any phantasticke wearer. What propriety shee expresth in her whole posture or carriage, you shall easily perceiue, if you will but with a piercing eye, a serious suruey, reflect vpon her demeanour, in her *Gate, Looke, Speech, Habie*. Of which, distinctly, we purpose to intreat, in our Entry to this *Observation*; that by these you may probably collect the excellency of her condition.

GATE.

THat, wherein we should expresse our selues the humblest, many times transports vs most, and proclaimes vs proudest. It is no hard thing to gather the *disposition* of our *heart*, by the *dimension* of our *gate*. What a circular gesture wee shall obserue some vse in their pace, as if they were troubled with the *vertigo*! Others make a tinkling with their feet, and make discouery of their light thoughts, by their wanton *gate*. Others with a jetting and strutting *pace*, publish their hauty and selfe-conceited minde. Thus doe our *Wantons* (as if they had transparant bodies) display their folly, and subiect themselves to the censure of leuity. This cannot *Decency* endure. When she sees *Women*, whose *modesty* should be the Ornament of their *beauty*, demeane themselves more like *Actors* than cinill Professants, shee compassionately suffers with them, and with choyce precepts of morall instruction (wherein she hath euer shewne her selfe a singular proficient) she labours to reclaime them. With amorous, but vertuous Rhetoricke, she wooes them, hooping by that meanes to winne them. Shee bids them looke backe to preceding times, yea those, on which that glorious light which shines in these Christian dayes, neuer reflected. And there they shall finde *Women* highly censured, for that their outward carriage onely made them

them suspected. A vaile couered their *face*, modesty measured out their *pace*; their *Spectators* were as to many *Censors*: Circumspect therefore were they of their carriage, lest they should become a scandall or blemish to their sexe. Their repaire to their Temples was *decent*, without any loose or light gesture; Entering their Temples, constant and settled was their behaviour. Quicke was their *pace* in dispatch of household affaires; but slow in their Epicureall visits or sensuall gossipings. They had not the art of imitating such huffing and mounting *gates*, as our light-spirited Dames now vse. They were not as then learn'd to *pace*: so far estrang'd were they from the very least conceit of vanity in this kinde. How much more should these purer times, where verity is taught and embraced, vanity so much tax'd and reprov'd, affect that mott, which adornes and beautifies most? Is it not palpable folly, to walke so hautilly in these streets of our captiuitie? Eye your *feet*, those *bases* of frailty, how they, who so proudly strut on earth, are but earth, and approach daily nearer their earth. The *Swan*, when she prides her selfe in her *whitenesse*, reflects on her *blacke feet*, which brings downe her plumes, and allayes her selfe-conceit with more humbleness. What anticke Pageants shall wee behold in this suruey of Earth? With what *Apish* gestures they walke, which taxeth them of lightnesse? How like *Colosso's* others walke, which discouers their haughtinesse? how *punctually* these, as if they were Puppets drawn by an enforced motion? How *phantaastically* those, as if their walke were a theatrall action? These vnstaid *dimensions* argue vnsetled *dispositions*. All is not well with them. For if one of the *Spartan Ephori* was to lose his place, because he obseru'd no *Decency* in his *pace*, how may we be opinion'd of such *Women*, whose *yeeres* exact

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of them stayednesse, whose places retaine in them more peculiar reuerence, and whose *descents* inioyne them to a state-referuance; when they, to gaine obseruance, admit of any *new*, but *undecent* posture? Deserue these approuement? No; *discretion* cannot prize them, nor *iudgement* prayse them. *Vulgar opinion*, whose applausē neuer receiues life from desert, may admire what is *new*, but *discretion* that onely which is *neat*. It is one thing to walke honestly as on the day, another thing to walke vnciuilly as on the night. *Decency* becomes the one; *Deformity* the other. Neither onely are *modest women* to be cautious *how* they walke, but *where* they walke. Some places there be, whereto if they repaire, walke they neuer so *Ciuilly*, they cannot walke *honestly*. Those who value reputation, will not be seene there; for *Honour* is too deare a purchase to be set at sale. Such as frequent these places, haue exposed themselues to shame; and made an irreuocable Contract with sinne. They make choyce of the Twy-light, lest their paths should be discovered; and shrowd their distained actions with the sable Curtaine of night, lest they shou'd bee displayed. These, howsoeuer their *feet* walke softly, their *hearts* poste on swiftly, to seize on the voluptuous prey of folly.

Farre be these wayes from your walkes, vertuous Ladies, whose modesty makes you honored of your Sexe. Though your *feet* be here below, let your *faith* be aboue. Let no path of pleasure draw you from those ioyes which last for euer. Though the *world* be your *walke* while you sojourne here; *heauen* should be your *ayme*, that you may repose eternally there. Live deuotly, walke demurely, professe constantly; that deuotion may instruct you, your wayes direct you, your profession conduct you to your heauenly Countrey. It is a probable argument,
that

that such an one hates her Countrey, where onely she is to become Citizen, who thinks it to bee well with her here, where shee is a Pilgrim. Walke in this maze of your Pilgrimage, that after death you may enjoy a lasting heritage. So shall you praise God in the gate, and after your Christian race finished, receive a Crowne.

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IT is most true, that a wanton Eye is the truest evidence of a wandring and distracted minde. The *Arabians* proverbe is elegant; *Shut the windowes, that the house may give light.* It is death that enters in by the windowes. The *House* may be secured, if these be closed. Whence it was, that princely Prophet praid so earnestly: *Lord turne away mine eyes from vanity.* And hence appeares mans misery. That those *Eyes*, which should be the Cesternes of sorrow, limbeckes of contrition, should become the lodges of lust, and portals of our perdition. That those which were giuen vs for assistants and associates, should become our assacinats. Our *Eye* is made the sense of sorrow, because the *sense* of sinne; yet more apt is she to give way to sinne, then to finde one teare to rinse her sinne. An *uncleane eye* is the messenger of an *uncleane heart*: confine the one, and it will be a means to rectifie the other. Many dangerous objects will a *wandring eye* finde, whereon to vent the disposition of her corrupt heart. No place is exempted, no subject freed. The *ambitious eye* makes *honour* her object, wherewith she afflicts her selfe, both in aspiring to what she cannot enjoy, as likewise in seeing another enjoy that, whereto her selfe did aspire. The *Covetous* makes *wealth* her object; which shee obtaines with toile, enjoys with feare, forgoes with griefe: for being got they load her, lou'd they soile her, lost they

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they galle her. The *Envious* makes her *Neighbours* flourishing field, or fruitfull harvest, her *object*; she cannot but looke on it, looking pine and repine at it, and repining iustly consume her spirit with *envying* it. The *Lascivious* makes *beauty* her *object*, and with a *leering looke*, while she throweth out her *lure* to catch others, she becomes catcht her selfe. This *object*, because it reflects most on your *sex*, let it be thus disposed, that the inward *eye* of your soules may be on a superiour beauty fixed. Doe ye admire the comelineffe of any creature? remoue your *eye* from that *object*, and bestow it on the contemplation of your Creator. Wormes and flies, that haue layen dead all winter, by reflexe of the Sunne beames, are reuiued: so these *flesh-flyes*, who haue beene long time buried in these sensuall *Objects* of earth, no sooner reflect on the *Sunne of righteousnesse*, than they become enliened and enlightened. Those filmes which darkened the *eye* of their mindes, are remoued, those thicke Cataracts of earthly vanities are disperfed and dispelled, and a new light into a new heart infused.

I know well, *Gentlewomen*, that your resort to places of eminent resort, cannot but minister to you variety of *Objects*. Yea, euen where nothing but chaste thoughts, staid lookes, and zealous desires should harbour, are now and then loose thoughts, light lookes, and licentious desires in especiall honour. The meanes to preuent this malady, which like a spreading vlcer disperseth it selfe in euery society, is neither willingly to take nor be taken. *Dinah* may be a proper Embleme for the *eye*; shee seldome straves abroad, but shee is in danger of rauishing. Now to preserue purity of heart, you must obserue a vigilant discipline ouer euery sense. Where, if the *eye*, which is the light of the body, be not well disposed, the rest of the senses cannot choose but be
much

much darkned. We say, that the want of one peculiar sense supplies that defect with an higher degree of perfection in the rest. Sure I am, there is no one sense that more distempers the harmony of the mind, nor prospect of the Soule, then this *window* of the body. It opens euer to the *Rasen*, but seldom to the *Doue*. Raving affections it easily conueyes to the heart; but Doue-like innocence it rarely retains in the brest. As it is a member of the flesh, so becomes it a seruant of the flesh; apprehending with greedinesse, whatsoeuer may minister fuell to carnall concupiscence. This you shall easily correct, by fixing her on that pure and absolute *object*, for which she was made. It is obserued by profest *Oculists* (an obseruation right worthy a Christians serious consideration) that whereas all creatures haue but *four* *Muscles* to turn their eyes round about, man hath a *fist* to pull his *eyes* vp to heauen. Doe not then depresse your *eyes*, as if they were fixed on earth, nor turne them round, by gazing on the fruitlesse vanities of earth; but on *heauen*, your *heauen* after earth. In the Philosophers scale, the soule of a *flye* is of more excellence then the *Sunne*; in a Christian scale, the soule of man is infinitely more precious then all creatures vnder the Sunne. Preserue then the honour of a *beautifull soule*, which suffers infinitely when it is blemished with any foile. So order and dispose your *lookes*, as censure may not taxe you of lightnesse, nor an amorous glance impeach you of wantonnesse. Send not forth a tempting *eye* to take another; nor entertaine a tempting *looke* darting from another. Neither take nor be taken. To become a prey to others, will slaue you; to make a prey of others, will transport you. Looke then vpward, where the more you *looke* you shall *like*, the longer you *live* you shall *loue*.

With.

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SPEECH.

Without *Speech* can no society subsist. By it we expresse what we are, as vessels discover themselves best by their sound. Discretion makes opportunity her anvil, whereon is wrought a reasonable discourse. Otherwise, howsoever we *speake* much, we *discourse* little. That sage Stagirian debating of the conveniencie and propriety of discourse before *Alexander*, maintained, that none were to be admitted to *speake* (by way of positive direction) but either those that managed his warres, or his Philosophers which governed his house. This Opinion tasted of too much strictnesse (will our *women* say) who assume to themselves a privilege in arguments of discourse, be the argument never so course whereon they treat. Truth is, their tongues are held their defensive armour; but in no particular detract they more from their honour, than by giuing too free scope to that glibbery member. For to such as professe their ability at this weapon, may that saying of *Pandolphus* be properly applied: *They speake much ill, but they speake little well; they speake much, but doe little.* Again, *They doe little well, but they doe much ill; they say well, but doe ill.* They promise much, but doe little. What restraint is required in respect of the tongue, may appeare by that ivory guard or garrison with which it is impaled. See, how it is double warded, that it may with more referuancy and better security be restrained! To giue liberty to the tongue to vtter what it list, is the argument of an indiscreet person. In much *Speech* there can never want sinne, it either leaues some tincture of vain-glory; which discoversthe proud heart, from whence it proceeded; or some taste of scurrility, which displays the wanton heart, from whence it streamed; or some violent and dispassionate heat, which proclaims

claims a rancorous heart, from whence it issued. Whereas, a well-disposed mind will not speake before it conceine; nor deliuer ought by way of expression, till it be prepared by a well-seasoned deliberation. That Philosophers speech deserues retention; who seeing a silent guest at a publike feast, vsed these words: *If thou beest wise, thou art a foole; if a foole, thou art wise in holding thy peace.* As discourse vsefully edifying conferres a benefit to the hearer; so discourses fruitlesse and wandring, as they tyre the eare, so they taxe the discretion of the speaker. It was an excellent precept of Ecclesiasticus: *Thou that art young, speake, if need be, and yet scarcely when thou art twice asked. Comprehend much in few words; in many bee as one that is ignorant: be as one that understandeth, and yet hold thy tongue.* The direction is generall, but to none more consequently vsfull than to *young women*; whose bashfull silence is an ornament to their Sexe. Volubility of tongue in these, argues either rudenesse of breeding, or boldnesse of expression. The former may be reclaimed by a discreet Tutor, but the latter, being grounded on arrogancy of conceit, seldome or neuer. It will beseme you, *Gentlewomen*, whose generous education hath estranged you from the *first*, and whose modest disposition hath wean'd you from the *last*; in publike consorts to observe rather than *discourse*. It suites not with her honour, for a *young woman* to be prolocutor. But especially, when either men are in presence, or ancient Matrons, to whom shee owes a ciuill reuerence, it will become her to tip her tongue with silence. Touching the subiect of your discourse, when oportunitie shall exact it of you, and without touch of immodesty expect it from you; make choyce of such arguments as may best improve your knowledge in household affaires, and other priuate employments. To discourse

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Eccles. 22. 8.,.

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of State-matters, will not become your auditory : nor to dispute of high poynts of Diuinity, will it fort well with *women* of your quality. These *Shes-Clarkes* many times broach strange opinions, which, as they vnderstand them not themselves, so they labour to intangle others of equall vnderstanding to themselves. That Diuine sentence, being made an indiuiduate consort to their memory, would reclaim them from this errour, and free them from this opinionate censure : *God forbid, that we should not be readier to learne than to teach. Women*, as they are to be no *Speakers* in the Church, so neither are they to be disputers of controuersies of the Church. Holy *Bernard* pleasantly glanced at these, when on a time entring a Church, wherein the image of our Lady was erected, hee was saluted by the Image in this manner, *Good morrow Bernard* ; which deuice hauing quickly discouered, perceiuing some person to bee purposely inclosed in it, he forthwith replied : *Your Ladiship hath forgot your selfe ; Women should be no Speakers in the Church*. In one word, as modesty giues the best grace to your behaiour, so moderation of *Speech* to your discourse. Silence in a *Woman* is a mouing Rhetoricke, winning most, when in words it woorth least. Now to giue *Speech* and *Silence* their distinct attributes or personall Characters : wee may gather their seuerall tempers by the seuerall effects deriued from them. More shall we see fall into sinne by *Speech* than *Silence* : Yea, whosoever intendeth himselfe to *speake much*, seldome obserues the course of doing what is iust.

In the whole current of your discourse, let no light subiect haue any place with you : this, as it proceeds from a corrupt and indisposed heart, so it corrupts the hearer. Likewise, beware of selfe-prayse ; it argues you haue *slow neighbours*, or few deserts. Let not
calumny

*Ambros. in
lib. de offic.
Greg. in mor.*

calumny runne descant on your tongue: it discouers your passion too much; in the meane time, venting of your spleene affords no cure to your griefe, no salue to your sore. If opportunity giue your sexe argument of discourse; let it neither taste of *affectation*, for that were seruile; nor touch vpon any *wanton relation*, for that were vnciuill; nor any *State-politicall action*, for the height of such a subiect, compar'd with your weakenesse, were vnequall. If you affect Rhetoricke, let it be with that familiarity expressed, as your plainnesse may witnesse for you, that you doe not affect it. This will make your *Speech* seeme gracious to the *Hearer*, conferre a natiue modesty on the *Speaker*, and free you of all preiudicate censure.

There is nothing which moues vs more to pride it in *sinne*, than that which was first giuen vs to couer our *shame*. The fruit of a Tree made man a sinner; and the leaues of a Tree gaue him a couer. In your *Habit* is your modesty best expressed; your dispositions best discouered. The *Habit* of the mind is discerned by the state or posture of the body; the condition or quality of the body by the *Habit*, which either addes or detracts from her beauty. As we cannot probably imagine such to haue modest mindes, who haue immodest eyes; so can wee not properly say such *women* to be modest matrons or professors of piety, who in their *attire* shew arguments of their immodesty. It skills not much, for the quality of your *habits*, whether they be silken or wollen, so they bee ciuill and not wanton. For albeit, some haue affirmed that all *gorgeous attire* is the *attire* of *sinne*, the quality of the *person* may seeme to extenuate the quality of that *sinne*. For noble and eminent personages were in all times admitted to weare them; and

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to be distinguished by them: Neither indeed, is the *sumptuousnes* of the *habit*, so reprehensive, as the phantasticknes of the *habit* respect of the form or fashion. It is this which derogates highly from the repute of a Christian, to see her affect variety & inconstancy of *attire*, more than euer did Pagan. There is nothing which introduceth more effeminacy into any flourishing State, than vanity in *habit*. Where we may obserue *fashion*, many times, so long affected, til all *fashion* become exiled. Surely, whatsoeuer our lighter disposed Curtezans thinke, it is Ciuility which adds most grace, *Decency* which expresth best state, and comelines in *attire* which procures most loue. Other *habits*, as they display the mind of the wearer, so are they subjects of laughter or contempt to any discreet beholder. Time is too precious to be made a *Pagant* or *Morrice* on. These misconceiued ornaments are meer deformities to good minds. Verruous and discreet Matrons would be loath to weare ought that might giue least scandall or offence to their sexe. Forraine fashions are no baits to catch them, nor phantastick, rather phanaticke dressings to delude them. They cannot eye that *habit* which deserues approouing, nor that *attire* which merits louing, where Ciuility is not pattern. *Decency* is their choycest liberty, which sets the forth aboue all Embroydery. There was an ancient Edict amongst the *Romans*, purposely to rid the State of all vfelesse loyterers, that no *Roman* should goe through the streets of the City, vnlesse hee carried with him the badge or signall of that Trade whereby he liued: insomuch, that *Marc. Aurelius*, speaking of the diligence of the *Romans*, giueth them this deseruing testimony, that all of them followed their labour. Now I maruell, whether vpon due suruey of all those artizans, either Periwig, Gregorian-maker, or Tyre-woman, had any set place or proper vocation,

on,

Cic. in lib. de
leg.

on, or what badges they might beare to signifie their profession. Would not these new-found Artists haue beene rather derided than approued, geered than applauded? Sure, *Rome* was more ciuill than to giue way to so contagious an euill. *Vesta* had her maidens, so had *Viriplaca* her Matrons; but neither of their followers could admit of any new-minted fashions. That Lady City had neuer soueraiz'd ouer so many rich States, swelling Empires, victorious Princes, had shee exposed her selfe to such vanity, which had beene the greatest Eclypse to her spreading glory.

To you let me bend my discourse, whose more *genecrou* parts conferre more true beauty on themselves, than these outward fopperies can euer doe: doe not betray your names to suspition. The Chaplet of fame is not reserued for wantons, nor such as sute themselves to the *habit* of lightnesse; for these adde one degree more to their sexes weakenesse: but for such women as array themselves in com'y apparell, with shamesfastnesse and modesty, not with braided haire, or gold, or pearles, or costly apparell. But, as becometh women that professe the feare of God. For even after this manner in time past did the holy women, which trusted in God, tyre themselves. Here you haue a direct plat-forme, how to attire your selues outwardly; suting your ciuill *habit* with variety of sweet graces inwardly. Let not then these Spider-calls delude you, discretion will laugh at them, modesty loath them, Decency contemne them. Loo'e bodies fort best with these adulterate beauties. Those, whose conuersation is in heauen, though they sojourne here on earth; Those, whose erected thoughts sphere them in an higher Orbe than this Circle of frailty; Those, whose spotlesse affections haue deuored their best seruice to goodnesse, and made *Modesty* the exact mold of all their actions, cannot endure to stoope to such braine-

1 Tim. 2. 9, 10.

Pet. 3. 5.

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braine-sicke Lures. And such are you, whose *generous* descent, as it claymes precedence of others, so should your vertuous demcanour in these foure distinct subiects, *GATE*, *LOOKE*, *SPEECH*, *HABIT*, improue your esteeme aboue others. In *Gate*, by walking humbly : in *Looke*, by disposing it demurely ; in *Speech*, by deliuering it moderately ; in *Habit*, by attiring your selues modestly : all which, like foure choyce borders, perfumed with sweetest odours, will beautifie those louely lodges of your soules with all *Decency*. Meane while, imprint these Diuine motions in your memory. And first for the *first*, hold this *tenet* ; To walke, walking to meditate, meditating to make the subiect of it your Maker, is the best portion of the Creature ; for the *second*, to fix your eye with that indifferency on the Creature, as it neuer auert your contemplatiue eye from your Creator ; for the *third*, to direct your *Speech* to the benefit of the hearer, and to auoyd impertinences for conscience-sake farre more than censure ; for the *fourth* and last, to make choyce of that *Habit*, whose Ciuility may doe you honour, and publish you examples of *Decency* to any discreet or temperate beholder.

Decency the
attractiue
motive of af-
fection.

WHat is it that conueyes more affection to the heart, than *Decency* in the obiect we affect ? The *Spouse* in the *Canticles* was *blacke*, but *comely* ; and this gaue praise to her beauty. A strayd looke may moue affection in a light heart, but in a vertuous minde it begets hate. Truth is, in this disordered age, where the best shot to be discharg'd is the *Tauerne bill*, the best *Alarm* is the sounding of healths, and the most absolute *March* is reeling ; discretion hath receiu'd such a maim, as affection is seldome measu-

measured by what we are, but what we wear. Vanity hath set vp her *Flagge*; and more fresh-water souldiers desire to fight vnder her Banner, than the *Ensigne* of honour. But all this workes litle vpon a constant and rightly-tempered disposition. Such an one plants there his loue, where with comfort hee may liue. Doe you thinke that a jetting *Gate*, a leering *Looke*, a glibbery *Tongue*, or gaudy *Attire* can moue affection in any one worthy your loue? Sure no; he deserues a *light one* for his choyce, who makes his choyce by one of these. To be an admirer of one of these, were to preferre in his choyce a *May-marrian* before a *Modest Matron*. Now there are some fashions which become one incomparably more than another: the reason whereof may be imputed either to the natiue *propriety* of the *party* vsing that forme, habit, or complement; or else to the *quality* of the *person*, which makes the fashion vted, infinitely more gracious. For the *first*, you shall neuer see any thing imitated, but it seemes the imitator worst at the first. Habit will bring it into a *second nature*; but till such time as custome hath matur'd it, many imperfections will vsually attend it. Whereas, whatsoeuer is naturally inbred in vs, will best be-seeme and adorne vs; it needs no other face than what nature gaue it, and would generally become worse, were it neuer so little enforced. For the *second*, as in any Theatral presentment, what becomes a Peere or Potentate, would not fort with the condition of any inferiour substitute; euery one must bee suited to the person he presents: So in the Theatre of state, distinct fashions both in *Habit* and *Complement* are to be retained, according to the place wherein he is ranked. *Lucrece*, no doubt, stamped a deeper impression of affection in the heart of her beholder, by addressing her selfe to houswiuery and purple-spinning,

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spinning, than others could euer doe with their reere bankets and riotous spending. All are not of *Aegyptus* minde, who was taken with a Complement of lightnesse. This argued, that a youthfull heat had rather surpriz'd his amorous heart, than any discreet affection prefer'd him to his choyce. But how vading is that loue, which is so lightly grounded? To what dangerous ouertures is it exposed? Where *Vertue* is not directrice in our choyce, our inconstant mindes are euer prone to change. Wee finde not what we expected; nor digest well what we formerly affected; All is out of square, because *discretion* contriu'd not the building. To repair this breach, and make the Object wee once entertained, euer beloued: Let nothing giue vs *Content*, but what is *decent*. This is the *Habit, Gentlewomen*, which will best become you to be woo'd in, and content a discreet Suitor most to haue you wonne in. All others are neither worth viewing, wooing, weighing, nor wearing. Rich Iewels, the more we looke on them, the more are wee taken with them. Such Iewels are modest women, whose countenance promiset h goodnesse, an enforced smile natiue bashfulnesse, euery posture such tokens of *Decency* and comelineffe, as *Caius Tarquinus* in his *Caia* could conceiue no fuller happinesse. Shee, I say, who made wooll and purple her dayes taske, and this her constant impreze: *Where thou art Caius, I am Caia*. Conforme then you *generous* Dispositions to a *Decency* of fashion, that you may *attract* to your selues and *beget* in others, *motiues of affection*.

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Fountains runne by many winding and mazie Currents into one maine Riuer ; Riuers by sundry Channels into one maine Ocean. Seuerall wayes direct passengers into one City ; but one onely way guides man to the heauenly City. This way is *Vertue*, which like some choyce confection sweetens the difficulty of euery Occurrent that encounters her in her quest after *Perfection*. Of all those *Cardinall Vertues*, it is *Temperance* onely which seasons and giues them a vertuous rellish. Which Vertue dilates it selfe to seuerall branches ; all which bud forth into one sauoury fruit or other. It is true, that hee who is euery way *Complete*, may bee properly styled an *absolute* man. But what is it which makes him *Complete* ? It is not a scrude face, an artfull Cringe, or an *Italionate* ducke that deserues so exquisite a title. Another age will discountenance these, and couer these *Complete formalists* with dust. No, *Ladies* ; it is something that partakes of a more Diuine Nature, than a meeete Compiementall gesture. If you would aspire to *perfection*, obserue the *means*, that you may attaine the *end*. *Temperance* you cannot embrace, if *Decency* be estranged from your choyce. If *temperate*, you cannot chuse but be *decent* : for it includes an absolute moderation of our desires in all subjects.

Decency the smoothest path that leads to *perfection*.

Come then, *Gentlewomen*, loue to be *decent*, and that will teach you the best *Complement*. You haue that in you, which diuinely employ'd, wil truly ennoble you. Your descent may giue you an higher ascent by way of precedency before others, but this you cannot appropriate to your owne deserts, but that Nobility of

DECENCY.

blood which is deriued to you by others. Labour to haue something of your owne, which you may challenge to be yours properly, without any helpe of an ancient pedigree. How well doth it seeme you, to expresse a ciuill decent state in all your actions? You are in the eyes of many, who precisely obserue you, and desire to imitate whatsoever they note obseruable in you. You may then become excellent patternes vnto others, by retaining *decency*, and entertaining her for your follower. Shee will make you appeare gracious in their sight, whose iudgements are pure and vncorrupted; howsoever our Corkie censurers traduce you, your fame cannot be blemished, nor the odour of those vertues which so sweetly chafe and perfume you, decayed. *Decency* attended you in your life, and the memory of your vertues shall crowne you after death. Euen there, “ Where youth neuer ageeth, life neuer endeth, beauty neuer fadeth, loue neuer faileth, health neuer vadeth, ioy neuer decreaseth, grieffe is neuer felt, groanes are neuer heard, no object of sorrow to be seene, gladnesse euer to be found, no euill to be fear’d. Yea, the *King* shall take pleasure in your beauty, and at your end inuest you with endlesse glory. Prize not then the censure of sensuall man, for hee is wholly set on vanity; but fixe your eyes on him, who will cloath you with eternity. Let this be your Crowne of comfort, that many are improved by your Example, many weaned from *stone*, many wonne to *Sion*. By sowing the seed of goodnesse, that is, by giuing good examples, expressed best by the effectuall workes of faith, you shall reape a glorious haruest. Actions of goodnesse shall liue in you, and cause all good men to loue you. Whereas, those are to be esteemed worst, who not onely vse things euilly in themselves, but likewise

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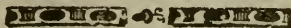
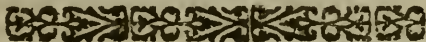
Aug Soliloq.
cap. XXXV.


Sen. de vita
beata.

towards others. For, of so many deaths is euery one
 worthy, as hee hath left examples of naughtinesse
 vnto posterity. Let vertues then bee the stayres to
 raise you ; these will adde vnto your honour,
 feat you aboute the reach of Censure,
 and ioyne you indiuidually
 to your *best Louer.*

DECENCY

*Aug. Med. c. 4.
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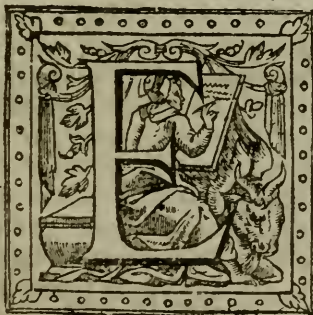




THE ENGLISH Gentlewoman.

Argument.

Estimation, a Gentlewomans highest prize; how it may be discerned to be real; how superficial; how it may be impregnably preserved; how irreparably lost; The absolute end, whereto it chiefly aspires, and wherein it cheerfully rests.

ESTIMATION.

ESTIMATION is a good opinion drawne from some probable grounds. An vnualuable gemme, which euery wise Merchant, who tenders his honor, preferres before life. The losse of this makes him an irreparable Bankrupt. All persons ought to rate it high, because it is the value of themselves;

Estimation, a Gentlewomans highest prize.

Estimation.

selues, though none more dearely than those, in whom modesty and a more impressiue feare of disgrace vsually lodge. These, so cautelous are they of suspition, as they will not ingage their *good names* to purchase affection. Publike resorts, because they may corrupt, they auoyd; Priuacy they consort with, and in it conuerse with their owne thoughts, whether they haue in them ought that may betray them. They obserue what in others deserues approouement, and this they imitate; with an vncorrupt eye they note others defects, which they make vse of as a caueat. Pure is their *mold*, but farre purer the temper of their *minde*. *Fame* they hold the sweetest flower that euer grew neare the border of *Time*. Which, lest either it should wither for want of moisture, or wanting warmth should lose its vigour, they bedew it with gracious affects, and renue it with zealous resolues. Descent, as they draw it from others, so would they improue it in themselves. Ancient houses, now and then, stand in need of props and pillars; these would they haue supplied with the Cardinall vertues.

These are Emblemes of your selues (*Noble Ladies*) who so highly tender your honour, as *Estimation* gaines you more than what your *bloods* gaue you. It is a Princely command of your affections, which mounts you to this height of goodnesse: distinguishing betwixt *blind loue*, and *discreet affection*. Pleasure cannot make you so forgetfull of your honour, as to deprive you of that in a moment, which you shall neuer recover. Vertue hath taken that seizure of you, as no light thought can seize on you, or dispossesse her of that claime shee hath in you. Treacherous *Tarpeid's* may be taken with gifts; but your honour is of too high an estimate to suffer the least blemish for reward. You obserue what staines haue
laid

laid, & do yet lie vpon many anciēt families by means of attainders in their Progenitors. Their bloods (say we) were corrupted, whereby their estates became confiscated, their houses from their lineall successours estranged, and they to lasting infamy exposed. Certainly, though not in so high degree (for these were *Capitall*) many families haue receiued deepe stains from light actions, which neither time, though neuer so aged, could weare out, nor the liuing exploits of their noble successors wipe off. Vice hath euer beene of a deeper dye than vertue; and the memory of the one commonly suruiues the fame of the other. Wounds, when they are healed, leaue their scarres behinde them: Paths retaine their prints. Your memory shall neither receiue life from that noble blood which sprinkles in you, nor from any monumentall shrine which may hereafter couer you, but from those precious odours of your euer-liuing vertues; which shall eternize you. These are of power to make such as long since dyed, and whose vnequall'd beauty is for many ages since to ashes turned, retaine a flourishing fame in the gratefull memory of the liuing.

*Penelope for spending chaste her dayes,
As worthy as Vlysses was of praise.*

A daily siege shee suffered, and in her Conquest equall was shee to those victorious Peeres of Greece, who made Troy their triumph. *Estimation* was her highest prize. Suiters shee got, yet amidst these, was not her *Vlysses* forgot. Long absence had not estranged her affection; youthfull consorts could not moue in her thoughts the least distraction; neither could opportunity induce her to giue way to any light action.

Well might Greece then esteeme her *Penelope* of more lasting fame than any *Pyramid* that euer shee erected,

Estimation.

Estimation.

erected. Her vnblemished esteeme was of farre purer stuffe than any iuory statue that could bee reared. Nor was *Rome* lesse beholden to her *Lucrece*, who set her honour at so high a price, as shee held death too light to redeeme such a prize.

*Though force, frights, foes, and furies gaz'd upon her,
These were no wounds but wonders to her honour.*

The presence of a Prince no lesse amorous than victorious, could not winne her; though with him *price, prayer, and power* did ioyntly wooe her. Well deseru'd such two modest Matrons the choice Embraces of two such heröicke Champions, as might equal their cōstant Loues with the tender of their dearest liues. And two our Histories afford, whom succeeding fame hath recorded eminent, because double Conquerours, both of *Cities* and of *themselves*: puissant and continent. This noble testimonie we receiue of *Scipio*, that being a young man of twenty foure yeares of age, in the taking of a City in *Spain*, hee repressed the flaming heat of his youthfull desires, when a beautifull maid was brought him, restoring her to a young man called *Alutim*, to whom shee was espouied, with a great reward. Right worthy was hee to conquer another, who could with such temper subdue himselfe: such good successe hath euer attended on these *Morall vertues*, though professed by Pagans. The other Heröe was rightly ** Augustus* both in name and nature; and wheresoe're you looke, a victorious CÆSAR. *Cleopatra* kneeled at his feet, layd baits for his eyes; but in vaine; her beauties were beneath that Princes chastity.

Absolute Commanders were these Heröicke Princes of their affections, yet a farre more singular argument of his composed disposition, and of *Morall*, if not *Diuine*, Mortification, shewed that young man *SPVTIMIA* in *Valerius Maximus*, whose beauty

* Cap.

*Tit. Liu. lib. 4.
cap. X I.*

beauty did so incomparably become him, as it occasioned many women to lust after him: which this noble youth no sooner perceived, than hee purposely wounded his face, that by the scarre he sustained; his beauty might become more blemished, and consequently all occasion of lusting after it, clearly removed.

Now (*Gentlewomen*) if you make *Estimation* your highest prize; if you preferre honour before pleasure, or what else is deare or tender; your fame will find wings to flye with. This will gaine you deserving Suiters. Portion may wooe a worldling; Proportion a youthful Wanton; but it is Vertue that winnes the heart of discretion.

Surely, I haue seldome knowne any make this esteeme of honour, and dye a contemptible begger. Such as haue bene prodigall of it, haue felt the misery of it; whereas, a chaste minde hath euer had something to succour and support it. Thus you see what this *inward beauty* is, which if you enioy, you sit farre about the reach of Calumny; age cannot taint it, nor youth tempt it. It is the *Estimation* within you, that so confines you, as you hate that place which giues opportunity, that person which makes importunity his agent to lay siege to your Chastity.

Now wee are to descend to the second branch, wherein wee are to shew you how this *Estimation*, which is your highest prize, may be discerned to be *reall*; which is not gathered by the first appearance, but a serious and constant triall.

IN *Philosophy*, a man begins with experience, and then with beleefe; but in *Diuinity*, wee must first beginne in faith, and then proceed to knowledge.

Estimation.

How Estimation may be discerned to be *reall*.

True it is, that the Sunne, Moone, and Starres become subiect to vanity; yet charity bids me beleue, that there are many beauteous and resplendent Stars in this our Firmament, many fresh fragrant Roses in this our *inclosed Garden of Albion*, who haue preferu'd their beauty without touch, their honour without taint. Where, if vanity did touch them, yet did it not so seize on them, as to disfigure or transforme them. You (*noble Gentlewomen*) are those *Starres*, whose glory can neuer be eclipsed, so long as your *Estimation* liues vntained; you are those *fragrant Roses*, whose beauty cannot be tainted, so long as your stalke of honour growes vntouched. Now to the end that your lustre may not be like to that of the *Gloworme*, nor *rotten wood*, which is meere *imaginary*, compared with that is *reall*; you are not to make faire and glorious pretences, purposely to gull the world, and cast a mist before the eyes of bleered iudgements. No, you are to be *really*, what you appeare *outwardly*. These that walke in the Clouds, though they deceiue others much, yet they deceiue themselues most. Obserue then this rule of direction; it will accomplish you more than any outward Ornament that Art can bestow on you; *Be indeed what you desire to be thought*. Are you Virgins? dedicate those inward Temples of yours to chastity; abstaine from all corrupt society; inure your hands to workes of piety, your tongues to words of modesty. Let not a straid looke tax you of lightnesse, nor a desire of gadding impeach you of wantonnesse. The way to winne an husband is not to wooe him, but to be woo'd by him. Let him come to you, not you to him. Profferd ware is not worth the buying. Your states are too pure, to bee set at sale; too happy, to be weary of them. So long as you liue as you are, so your mindes bee pure, you cannot

not possibly be poore. You haue that within you, will enrich you, so you conforme your mindes to your meanes. In the discourse of vertues, and true estimate of them, none was euer held more excellent than that which is found in chaste youth. You are Conquerours in that, wherein the greatest Conquerours haue fail'd. Your chaste paths are not trac'd with wandring desires; your priuate Chambers arras'd with amorous passions; you spinne not out the tedious night in *ab mee's*. Your repast findes no hindrance in digestion; your harmelesse repose no loueficke distraction. Others you may command; by none commanded. Others will vow their seruice vnto you; while you are from all seruitude freed. Liue then worthy the freedome of so noble a Condition; for your Virgin state wants nothing that may enlarge her freedome. Againe, are you wiues? you haue attained an *honourable state*; and by it made partakers of that indiuiduate vnion, where one soule ruleth two hearts, and one heart dwelleth in two bodies. You cannot suffer in that, wherein you haue not one share. Griefe by your *Consort* is allayed; ioy by partaking with him is augmented. You haue now taken vpon you to become *Secretaries* to others as well as your selues; but being one and the same with your selues, doe not betray their trust, to whose trust you haue recommended your selues. Imagine now (to recall to memory an ancient Custom) that you haue broken the axletree of your Coach at your doore; you must be no more straglers. These walking Burles and moueable Exchanges, sort not with the constancie of your Condition. You must now intend the growth and proficiencie of those *Oliuebranches* about your table. Like a curious and continuat builder, you must euer addressse your selues to one worke or other. From their infancy to their

*Estimation.**Salust.*

Estimation.

youth, from their youth to their maturer growth. For the first, I know well that distich to bee most true.

*A mother to be Nurse, that's great and faire,
Is now held base: True Mothers they be rare.*

But farre was it from those ancient heröicke Ladies, to thinke this to bee either a disgrace to their place, or a blemish to their beauty. Their names are by aged Annals memorized, and shall by these of ours be reuiued. Such were *Cornelia*, the mother of *Gracchus*, and *Veturia* of *Coriolanus*; who became examples of goodnesse and chastity, Educating their children which they had brought vp from their own breasts, with the milke of morality.

The like did *Portia* the wife of *Brutus*; *Cleobula* the daughter of *Cleobulus*, one of the seuen Sages of *Greece*; *Sulpitia* the wife of *Calpurnius*, who not onely instructed her children which she had tenderly nursed, with excellent precepts while shee liued, but left sundry memorable instructions, as *Legacies* or *Mothers blessings* to them, when she dyed. *Hortensia*, the excellent daughter of a most eloquent Orator, deserved no lesse fame, for her motherly care in nursing and breeding, her ability in copious and serious discoursing, her grauity in composing and digesting such golden sentences, as shee afterwards recommended to the perusall of her suruiuing Children. *Edebi* borne at *Alexandria*, farre excelled others in profunditie of learning, and piety of liuing; shee was admired by such as liued in her time: performing the office of a Nurse in her childrens infancy, of a Guardian in their minority, of a Sage Counsellour in their maturity.

Paulina the wife of *Seneca*, as shee was excellently seasoned with the precepts of her husband, so shee surceas'd not from commending them to the practice

&ice of those children shee had by her husband. Whence it was, that *Seneca* bemoaned the ignorance of his mother, for that shee had not so exactly obserued the precepts of his Father. What shall I speak of *Theano*, the daughter of *Metapontus*? *Pemone*, who was first that euer composed heröicke verse? *Corinnathia*, who exceeded the Poet *Pindarus* in her curious and artfull measures; and contending five seuerall times with him for the Garland? *Argentaria Pollia*, the wife of *Lucan*: whom shee is reported to haue assisted in those his high and heroicke compositions? *Zenobia* the Queene of *Palmira*, who learned both the Greeke and Latine tongue, and compiled an excellent History; approuing her selfe no lesse a constant wife to her husband, then a nursing Mother to her children? *Theodofsa* the yonger daughter of the vertuous and victorious *Theodofius*; no lesse renowned for her learning and other exquisite endowments of minde, than by being inaugurated with an imperiall title, to which she was afterwards aduanced. The Centons of *Homer* she composed, and into one volume reduced, which to her suruiuing glory were after published. *Diodorus Logicus* his five daughters, all which excelled in learning and chastity, and left memorials of their motherly care to their posterity.

These were tender Nurfes, carefull Mothers, reuerend Marrons. Or to giue them that title which antiquity hath bestowed on them; they were in so darke and cloudy a time, patternes of piety, presidents of purity, champions of chastity, mirrours of modesty, iewels of integrity. Women (to vse *Plutarchs* words) so deuoted to contemplating, as they conceived no delight in dancing; yet could not contemplation estrange them from performing such proper offices as did concerne them. They knew

Estimation

what

Estimation.

what it was to obey ; that it was not fit for an *inferiour member* to command the *head*, nor for them to *soveraignize* over their husbands. What had sometimes beene taught them by their Mothers, they now carefully recommend to the serious reuiew of their Daughters.

Sen. in Oflaw.

*Wives with obedience husbands should subdue,
For by this meane: they'le be subdu'd to you.*

Thus learned they the duty of a wife, before they aspired to that title : conforme your selues to their examples : the cloud which kept them from a full view of their condition, is in respect of you, dispersed ; your eyes are cleared, not with any Pagan error filmed. Be then in this your Christian coniugall Pilgrimage so conformed, that as with increase of dayes, so with appronement of deserts you may be firmed.

Againe, are you widowes? you deserue much *bonour*, if you be so *indeed*. This name both from the Greeke and Latine hath receiued one consonant Etymology ; *deprived* or *destitute*. Great difference then is there, betwixt those widowes who liue alone, and retire themselues from publike concourse, and those which frequent the company of men. For a widow to loue society, albeit her intentions relish nothing but sobriety, giues speedy wings to spreading infamy. Saint *Hierom* writing to *Enstachia*, giues her this counsell ; “ If thou shalt finde any question in Scripture, harder then thou canst well resolue ; demand satisfaction from such an one, who is of a most approved life, ripe age ; that by the integrity of his person, thou maist be secured from the least aspersion : for in popular concourse and Court-resorts there is no place for widowes : for in such meetings she exposeth her honour to danger, which aboue all others she ought incomparably to tender. Yea, but will

will you object : admit, our inheritance, family, fortunes, and all lye a bleeding? may we not make recourse to publike Courts, for redresse of our publike wrongs? What of all this? Doe not complaine that you are desolate or alone. Modesty affecteth silence and secrecy; a chaste woman solitarinesse and priuacy. If you haue businesse with the Iudge of any Court, and you much feare the power of your aduersary, imploy all your care to this end, that your faith may be grounded in those promises of Christ: "Your Lord
 "maketh intercession for you, rendring right iudgement to the Orphane, and righteoufnesse vnto the
 "widow.

Estimation.

This inestimable inheritance of Chastity is incomparably more to be esteemed, and with greater care preferued by *Widowes* then *Wines*: albeit, by these neither to be neglected, but highly valued. Out of that ancient experience which time hath taught them, their owne obseruations inform'd them, and the reuerence of their condition put vpon them; they are to instruct others in the practice of piety; reclaime others from the pathes of folly, and with a vertuous conuoy guide them to glory. It would lesse become them to tricke and trimme themselves gaudily or gorgeously, then yong girles, whose beauty and outward ornament is the hope and anchor-hold of their preferment: for by these doe the husbands seeke, and hope in time to get what they seeke. Whereas, it were much more commendable for widowes neither to seeke them, nor being offred, to accept them: lest enforced by necessity, or wonne by importunacy, or giuing way to their frailty, they make exchange of their happy estate for a continuate scene of misery. A widow ought to pray feruently, to exercise workes of deuotion frequently, that the benefit of her prayer may redound to her effectually
 and

Estimation.

and fruitfully; and not returne backe from the throne of God drily or emptily. For I would (according to *Menanders* opinion) haue a widow not onely to demeaner her selfe chastely and honestly, but likewise to giue examples of her blamelesse life to such as heare her instructions attentiuely. For she ought to be as a Glasse to young Maids, wherein they may discern their crimes.

Now I hold her a chaste Widow, who though she haue opportunity to doe it, and be suited by importunity vnto it, yet will not suffer her brest to harbour an vnchaste thought, or consent vnto it. In that Countrey where I was borne (saith *Lud. Vines*) we vsually terme such widowes the greatest associates and assistants of vices, whose too much delicacy in bringing vp their children, makes them oft-times-depraued, and to all inordinate liberty addicted. Wherefore, I approue well of their course, who recommend the care of their children to some discreet and well-disposed person. For such is the too tender affection of mothers towards their children, and so much are they blinded with the loue of them, as they thinke they treat them too roughly, albeit they embrace them neuer so tenderly.

Saint *Hierome* writing vnto *Saluina*, saith; The chastity of a woman is fraile and fading, like a flower quickly perishing and vading, with the least gust or blast of aduerse Fortune failing, if not falling: especially, where her age is apt for vice, and the authority of her husband wants to afford her aduice; from whose assistance, her honour deriues her best succour and supportance. Who, if shee haue a great family, many things are required of her, and to be found in her, to minister supply to the necessity of time, and vse of affaires, wherein she stands interested. Requisite therefore it were, that shee made choyce

choyce of some one discreetly ripe both in yeares and inward gifts, by whose honest integrity her family might bee better mannaged, with more diligence attended, and to the woman lesse occasion of disgrace objected.

For I haue knowne very many women, who albeit they spent their daies continually within their owne doores, yet haue fallen into reproach either by some persons obseruing them, or of their owne families disposed by them; for suffering their seruants goe abroad to neatly, arguing thereby a neglect of their family: so as the handmaids pride brought her Mistresse into suspition of contemning her honour.

Sure it is, that an honest woman, whose fame is her highest prize, requires nothing else, desires nothing else, than to satisfie her husbands bequest, though dead: honouring him with a due Commemoration and admiration of his vertues: for the liues of those that dye, consist in the memory of those that liue. So did *Antonia* the daughter of *Marc. Antonie*, and wife to *Druſus*: leading all the remainder of her life with her stepmother, and retaining alwayes the remembrance of her dead husband. The like did *Linia*, who left both her house and land, that shee might dwell vnder one rooſe with *Noemia*: fearing, perhaps, lest the Maids of her family growing too lasciuiously wanton and inordinate, might by their lightnesse preiudice her honor, which she incomparably valued aboue any treasure. See you not here by our discourse (*Gentlewomen*) what excellent Lights darted out from those darke times! *Estimation* was their best portion; nothing of equall prize vnto it. Vertues were their choicest Ornaments, which they prefer'd with such constancy, as feare of death could not deprive them of them, though after death they had scarce the least glimpse of immortality.

Q

Thus

Estimations.

Estimation.

Thus haue we traced ouer these three Conditions, which wee haue stored with precepts, strengthened with examples, sweetned with choycest sentences; that this *reall Estimation*, whereof we treat, might be discerned; and that *Superficiall Esteeme*, whereon we are now to insist, discovered.

How *Estimation* may be discerned to be *superficiall*.

MAny desire to appeare most to the *eye*, what they are least in *heart*. They haue learned artfully to gull the world with apparances; and deceiue the time, wherein they are Maskers, with vizards and semblances. These can enforce a smile, to perswade you of their affability; counterfeit a blush, to paint out their modesty; walke alone, to expresse their loue to priuacy; keepe their houses, to publish them prouident purueyors for their family; receiue strangers, to demonstrate their loue to hospitality. Their speech is minced, their pace measured, their whole posture so cunningly composed, as one would imagine them terrestriall Saints at least, whereas they are nothing lesse than what they most appeare. Some you shall obserue so demure, as in their Salutes they forbear to expresse that freedome of Curtisie, which ciuill custome exacts of them. Those true *Troian Dames*, to pacifie their incensed husbands, could finde a lippe to procure them loue, and supple their contracted looke. Whereas, these ciuillized Dames, either out of a referuancy of state, or desire to be obseru'd, scorne to be so familiarly demeaned; as if they renounced antiquity, and sought by all meanes, that such Customes as plead prescription, might be reuerfed. Their *Lippe* must be their *Cheeke*; which as it retaynes a better tincture, so many times a sweeter saueur.

At

At these, the Poet no lesse pleasingly than de-
feruedly glanced in this Sonnet :

Estimation.

*Tell me what is Beauty? Skin;
Pure to th' eye, but poore within.*

*What's a kisse of that pure faire?
But Loves Lure, or Adons snaire.*

*Nectar-balme did Adon sippe
Not from Venus cheeke but lippe.*

*Why should then Loves beauty seeke,
To change lippe vnto her cheeke?*

All which he elegantly clozeth in opposition to
himselfe, with these continuat Stanza's :

*Cheeke shall I checke, because I may not taste it?
No; Nature rather; who to th' eye so plac'd it,
As none can view it, but he must draw neare it;
O make the Chart familiar, or else tear it!*

To purchase improuement of esteeme by these
meanes, were to swimme against the streame. Dis-
cretion cannot approue of that for good, which selfe-
opinion or singularity onely makes good. These are
but *Superficiall* showes, which procure more con-
tempt than repute, more derision than ground of e-
steeme. It is not a ciuill habit, a demure looke, a
staid gate that deserues this report, vnlesse all these
be seconded with a resolu'd soule, and a religious
heart. Those who dedicate themselues to the seruice
of vertue, preferre the pith before the rinde, sub-
stance before appearance. What can bee safe, will
these say with *Lucretius*, to any woman, if shee pro-

Estimation.

stitute her honour, or make it common? Good women, as they labour to auoyd all occasion of scandall, so much more any act that may giue breath to scandall. Ciuill they are in *heart and habit*; Constant in the profession of vertue.

For others, they imitate the *Whoorish Woman*, who wipes her mouth, and saith, *Who seeth mee?* So they carry themselues *charily*, they care not how little *chastely*. There is none lookes through the Chinke to see them, none in presence to heare them; freely therefore may they commit, what shall afterwards shame them. Let mee then direct my Speech to these *whited walls*, who make pretences their best attendants, immaske their Impudence with the Vayle of darkenesse.

Tell mee; yee deluded daughters, is there any darkenesse so thicke and palpable, that the piercing eye of heauen cannot spye you thorow it? O, if yee hope by sinning secretly to sinne securely, you shall bee forced to say vnto your God, as *Ahab* said vnto *Elijah*: *Hast thou found mee, O mine Enemy?* Nay, O God terrible and dreadfull, thou hast found mee. And then let mee aske you in the same termes that the young Gallant in *Erasmus* asked his wanton Mistresse: *Are you not ashamed to do that in the sight of God and before his holy Angels, which you are ashamed to doe in the sight of men?* Sinnes may bee without danger for a time, but neuer without feare. Stand then as in the presence of God: redeeme the time you haue lost; loue that which you haue hitherto loath'd; loath that which you haue hitherto lou'd. Know that these *Superficiall* Complementors, are hypocriticall Courtiers; these formall *Damazens*, profest *Cartezans*. You must not hold *Religion* to bee meere *Complement*. I will
not

not say, but the bleered eye of humane reason may bee taken with these; and conceiue them *reall*, which are onely *Superficiall*. But the *All-seeing eye* cannot be deceiued; hee sees not as man seeth. Neither distance of place, nor resemblance of that Obiect, whereon his eye is fixt, can cause him to mistake.

Would you then be Courtiers grac'd in the highest Court? Throw away whatloeuere is *Superficiall*; and entertaine what will make you Diuinely *reall*. It is not *seeming goodnesse* that will bring you to the *fountainne of all goodnesse*. The *Figge-tree* brought forth leaues, yet because it yeilded no fruit, it was cursed. Doe yee blossome? So doth euery *Hypocrite*. Doe yee bring forth fruits? So doth a *Christian*. What is it to purchase *Estimation* on earth, and lose it in heauen? This will sleepe in dust, but that neuer. "Your highest taske should bee how to promote Gods honour, and to esteeme all things else a flauish and seruite labour. Thus by seeming what you are, and *really* expressing what you seeme, you shall purchase that esteeme with God and good men, which is *reall*, by shunning ostentation, which would set such a vading glosse on all your actions, as they will seeme merely *Superficiall*."

A Discreet Commander will take no lesse care in manning and manning the Fort hee hath wonne, than in winning it. It is a constant maxime; there is no lesse difficulty in keeping than getting. Some are more able to get a victory, than skilfull to vse it; Others haue more art to vse it, than courage to archiue; few or none so accomplish'd, as propitiously to winne it, and prudently to weare it.

Estimation

How *Estimation* may be impreguably preserved.

Estimation.

We are now to suppose, that you (vertuous Ladies) to whom we adresse this *Labour*, are victoriously seated in the fort of honour, where beauty cannot be planted, but it must be attempted. But so constantly gracious are your resolves, that though it be assaulted, it can neuer be soiled; attempted but neuer attainted. This you desire, and to this you hope to aspire. In the Port or entrance of euery Castle, City, or Cittadell, there vseth some *Percullas* to be in readinesse, to frustrate the Enemies assault, and keepe him from entry. The like must you prepare, if you desire to haue your honour secured, your daring enemy repelled, and a glorious conquest purchased. And what must this Spirituall Engine be, but a *religious Constancy*, to resist temptation; and all the better to subdue it, to shunne the occasion? I doe not admit of any Parlies ouer your wals, they giue new breath to the beleaguer, and oftentimes makes a prey of the beleagured. If the assault be hot, deuotion best fortifies the hold. One Christian aspiration breathes comfort to the besiedged, and promiseth reliefe when she is most streightned. Of all arrowes these which are darted by the spirit of zeale, wound the enemy most, and procure the archer best rest. And that in all assaults whatsoeuer, plotted or practised by so malicious a Tempter.

Lactantius sheweth, that in his dayes, among many other examples of the weakenesse of Idolatry, in the presence of Christianitie, a silly Seruingman that was a Christian, following his Master into a certaine Temple of Idols; the gods cried out, *That nothing could be well done, as long as that Christian was in presence.* The like recordeth *Eusebius* of *Dioclesian*, the Emperour, who going to *Apollo* for an Oracle; receiued answer; *That the iust men were the cause that he could say nothing.* Which iust men *Apollo's* Priest interpreted

*Lactant. lib. 2.
diuin. instit. ca.
16.*

*Euseb. l. 5. de
prep. Euang.*

terpreted to be meant ironically of Christians: and thereupon *Dioleſian* began his moſt cruell and fierce perſecution in *Eujebins* dayes. *Sozomenes* alſo writeth, that *Iulian* th' Apoſtata endeouering with many ſacrifices and coniurations to draw an answer from *Apollo Daphneus*, in a famous place called *Daphne*, in the Suburbs of *Antioch*: vnderſtood at laſt by the Oracle, that the bones of *S. Babylas* the Martyr, that lay neere to the place, were the impediment why that god could not ſpeake. And thereupon, *Iulian* preſently cauſed the ſame body to bee removed. And finally, hereof it proceeded, that in all ſacrifices, coniurations, and other mysteries of the *Gentiles*, there was brought in that phraſe recorded by ſcoffing *Lucian*; *Exeant Chriſtiani*; *Let Chriſtians depart*: for that, while they were preſent, nothing could be well accompliſhed.

Hence collect the force of a Chriſtians preſence; it extinguiſheth the flame of a Pagan ſacrifice. Zealous thoughts, ſeruent deſires, deuout affections will ſuffer no diabolicall aſſault to ſurprize you. Chriſtian conſtancy will ſo arme you; pious motions ſo in-flame you; thoughts of heauen ſo transport you, contempt of the world ſo weane you; as no object of delight can draw you from contemplating him that made you. It will not bee amiſſe, if now and then you reflect on the conſtancy and reſolution of ancient Heathens, who ſo highly prized their honour, as it was their higheſt ſcorne to giue way to an iniurious vſurper.

Camnia wiſe to *Synattus* ſuruiues to this day, as a Mirror of feminine conſtancy; whom one *Synoris*, a man of greater authority than hee, loued; and making no ſmall meanes to obtaine her loue, yet all in vaine, he ſuppoſed the readieſt way for the effecting his deſires, to bee the murdering of her husband:
which

Estimation

Lucian, in Alex

Estimation.

L. Flor. lib. 2.
cap. 11.

which hee performed. This act of horror was no sooner executed, and by the robe of his authority shrouded, than he renewed his suit, to which she seemingly assented: but being solemnly come into the Temple of *Diana*, for celebrating those Nuptiall rites; shee had a sweet Potion ready, which shee dranke to *Synoris*: wherewith they were both poisoned, to reuenge her husbands death. *Chionara*, wife of *Orgiagon*, a petty king of that Prouince, vpon discomfiture of the *Gallo-Gracians*, being rauished by a *Roman* Captaine, gaue a memorable example of Coniugall vertue; for shee cut off the fellowes head from his shoulders, and escaping from her guard, brought it to her Lord and husband. More than feminine was the resolution of *Epicharia*, a Libertine of *Rome*, who made priuy to a conspiracy against *Nero*, to free her natiue mother of such a Monster, would not disclose the plotters thereof, though tormented with exquisitest tortures. Neere resemblance had *Leena's* name with her Leonine nature, who being Conspirator against the Tyrant *Hyppear*, and nothing agast at the death of her friends (though torne with extrememe torments) would not reueale her partners, but bit in sunder her owne tongue, and spit it in the Tyrants face. Or to instance you in subiects lesse Tragical, but for constancy euery way equall.

Armenia, a noble Lady, being bidden to King *Cyrus* wedding, went thither with her husband. At night, when they were returned home, her husband asked her, how shee liked the Bridegroom; whether shee thought him to bee a faire and beautifull Prince or no? *Truth*, sayes shee, *I know not: for all the while I was forth, I cast mine eyes vpon none other, but thy selfe.* An excellent Commandresse was this Lady of her affections; and no lesse imitable was shee, whom we are to instance next; for her modest and bashfull

coue-

couering of her husbands infirmities. One of *Hero's* enemies reproaching him with a stinking breath; went home and questioned his wife, why shee told him not thereof: who answered, *She thought all men had the same sauer.*

Estimator.

Without question, there is nothing that addes more true glory to a woman, or better *preserves* her *esteeme*, than to retaine a constancy in the quality or disposition of her estate. Be she young or old, let her fame liue euer fresh; and like greene *Bayes*, most flourishing, when the winter of *aduersity* is most nipping. Vertue cannot exercise her owne strength, nor expresse her owne worth without an Opposite. Spices send forth the sweetest smell, when they are most bruised; and Palmes spread the broadest, when they are soarest pressed. Resolution without an assai- lant, would, in time, become effeminate. Yet, I must tell you, it is dangerous to tempt either youth or age with motiues of fancy, or to giue least way to a promising opportunity. You shall finde secret afflaci- nates enough to vndermine you, you need little to become your owne betrayers.

I haue heard of a noble Lady in my time, whose descent and desert equally proclaime her worth, so tender of the esteeme of her honour, as shee held it scarce safe to receiue any Letter from a great Per- sonage, whose reputation was touched by rumour. This was the way to preserve her honour *impregna- bly*, and to reare it aboue the reach of Calumny. Neither are you to be cautelous onely of your *Esti- mation* in subiects of loue and affection; but euen in your domesticke affaires, which trench vpon your prouidence or experce. Your discretions in these are brought to the Stage. Let not profuseness draw you to spend, where honest prouidence bids you spare; nor niggardlinesse cause you to spare, where

Estimation.

reputation bids you spend. She deserues not to be gouernesse of an house, who wants discretion to moderate her expence. Let her reflect vpon her progeny. intend her charge, and prouide for her family. A good wife is compared to a wife Merchant, who brings his traffike from a farre. Now, a wife Merchant will not haue his Oare in euery mans Boate, but will seriously addresse his care to his owne. Buttie women would make ill *Swayles*, and worfe house-wiues; straglers will neuer become good house-keepers.

To cloze this *branch*: so compose your affections at home and abroad, as prouidence may expresse your care and charge in the one; a graue and reserved reuerence preferue your *esteeme* in the other. As your liues are liues of direction to your selues, so should they be arguments of instruction vnto others. Be you planted in what state soeuer, let your *good report* be your *greatest stake* for euer: so may you reape what your vertues haue deserued, and keepe your *Estimation* impregnably preserved.

How *Estimation* may be irreparably lost.

NOne can preferue what he loues, by mixing it with the society of that he loathes. The Iuy while it windes and wreathes it selfe about the Plant, with an enuious consumption decayes the sappe. If you be companions to *Ostridges*, you shall sauour of the wildernesse. *Socrates* called Enuy an impostume of the soule: so may euery corrupt affection be properly tearmed. Vices loue neighbourhood, which like infectious maladies, do euer most hurt, when they draw nearest the heart.

There is nothing (*Gentlemen*) that brings your Honour to a more desperate hazard, then giuing reines to your owne desires. These must you subdue

to

to the soueraignty of reason, if you expect rest in your inward mansion. What better fruits then ignominy may carnall liberty produce? When you make the Theatre your chiefest place of repose: phantasticke gallants, who neuer yet conuerst with vertue, your choisest consorts; delicious viands, seruants to your liquorish appetites; what conclusion may wee expect from such dangerous premises? when modesty puts off her vaile, and vanity begins to rustie it in shine; when chatte desires are chac'd out a breath; and lightnesse pleads prescription; when vermillion h'as laid so deepe a colour on an impudent skinne, as it cannot blush with sense of her owne shame: when *Estimation* becomes a word of *Complement*, or carelesly worne like some ouer-cast raiment, valued as painted Pageants doe gilded Puppets, onely for shew. What prodegy fuller of wonder, then to see a woman thus transform'd from nature? Her *face* is not her owne, note her *complexion*; her *eye* is not her owne, note her *straid motion*; her *habit* is not her owne, eye her *strange fashion*. Whilest *loose weares* imply *light workes*; and thin cobwebbe couers promise free admittance to all sensuall louers. Yea, which is more, she holds it no shame to glory in sinne, nor to court vice in her owne liuery; all which she maintaines to be complements of gentility. Thus vice is cuer in fashion, and keeps her gradation till she aspire to the height of her building. She begins with *conceit*, seconds it with *consent*, strengthens it with *delight*, and incorporates it with *custome*.

One of this ranke haue I oft-times obserued tracing the streets of this flourishing City; who, as one weary of her sexe, forbore not to vnwoman her selfe, by assuming 'not onely a *virile habit*, but a *virago's heart*. Quarrels she would not sticke to binde vpon

Estimation.

any fresh-water Souldier, whose late induction to the sledge of Gallants, had not sufficiently inform'd him in that posture. Nothing desir'd she more then to giue affronts in publike places, which she did with that contempt, as the disgrace she aspers'd on others, was her sole content. Places of frequent were her Rendeuon; where her imperious tongue ranne defciant on euery subiect ministr'd; her selfe she viually ingaged for a *second*, vpon least occasion offred. Now could these courses any way choose but caute that to be *irreparably lost*, which by any modest woman should be incomparably lou'd? Tell me, were not his spirit armour of prooffe, who durst encounter with so couragious an *Amazon*? or enter nupciall lists with such a feminine *Myrmidon*? Surely, these, as they labour to purchase them opinion of *esseme*, by their vnwomanly expressions of valour, so they eclipse their owne fame, and by these irregular affronts, detract highly from their essentiall honour. Such may gaine them *obseruance*, but neuer *esteem*.

Take heede then, lest publike rumour brand you. Scandall is more apt to disperse what is ill; then Opinion is to retaine what is good. When the world is once possess'd of your shame; many deseruing actions of piety can hardly wipe off that staine. *Esays* birth-right was temporall, yet once lost, many teares could not regaine it; your soules honour is a birth-right spirituall, which once lost, many tedious taskes shall not redeeme it. Let your *estimation* be by you so tenderly lou'd, as you will rather choose to leath life, then *irreparably loose* that, which is the sweetest Consort of humane life.

There

There is nothing which works not for some end, wherein it may rest and repose. Long before that glorious Light wee now enjoy, did the very Heathens, who had no knowledge of a future being, reioyce highly in the practice of Morall vertues, and performing such commendable offices as might purchase them deferred honour, living; and eternally memorize them dying.

This might bee illustrated by severall instances in *Maids, Wives, and Widows*. For the first; those *Lycian* Virgins deserue our memory; whose custome it was, yearly to be sent to *Troy*: which v^c continued for the space of a thousand yeares; yet was it neuer heard, that any of those Virgins were euer deflowred. Who can likewise passe ouer in silence those seuen *Milesian* Virgins; who, at such time as the *Gauls* raved and raged euery where, subiecting all to fire and faggot, deprived themselves of life, lest hostile force should depriue them of their honour? With what praises also may wee worthily aduance those daughters of *Scodafus* of *Leutra*, a Towne situate in the Region of *Bœotia*; who hauing in their fathers absence, hospitably receiued two young men, by whom, made drunke with wine, they were that night deflowred: conceiuing a mutuall sorrow for their lost Virginitie, became resolute actors in their owne Tragedy. *Aristomenes* of *Messana*; when in those publike feasts called *Hyacinthia*, hee had surprized fifteene Virgins with the souldiers which attempted their dishonour, straightly commanding them to forbear from vsing any such violence: whose Command when they refused to obey, he caused them to be flaine: redeeming those Virgins with a huge summe of gold. Afterwards, these Virgins hearing that this *Aristomenes* was accused about the death

Estimation,

The absolute
end, whereto
Estimation
aspires, and
wheremie
cheerfully
rests.

*Estimation.*An English
Amazon.

death of one of those men, whom hee had commaanded to be slaine; they would not returne into their owne native Countrey, till such time, as prostrating themselves before the feet of the Iudge, with their prayers and teares, they had deliuered from bonds the defender of their honour.

Yea, to draw nearer home, and instance this Maiden-constancy in one of our owne; " I haue heard of
 " a notable spirited Girle, within the walls of this
 " City; who, albeit she frequented places of publike
 " Concourse boldly, discoursed freely, expressed her
 " selfe in all atayes forwardly; yet so tender was she
 " of preserving her honour, that being on a time sui-
 " ted by a young Caeliero, who was so taken with
 " the height of her spirit, wherewith shee was en-
 " dowed, as he preferred it before the beauty of an
 " amorous face, wherewith she was but meanelly en-
 " riched. She presently apprehending the loosenesse
 " of his desires, seemingly condescended; so shee
 " might be furnished and appointed, and the busi-
 " nesse with that secrecy carried, as no occasion of
 " suspicion might bee probably grounded. This an-
 " swer cheer'd our yong Gallant; winged with hope
 " to enioy, what his wild desires did so much affect.
 " A Coach is prouided; all things prepared; the ve-
 " ry place appointed where they shall meet, to hasten
 " their light iourney: which, for more priuacy, must
 " be the Country. Time and place they obseru'd; but
 " before she would mount her Coach, calling him a-
 " side, shee tels him, how shee had vow'd neuer to
 " consent to any man in that kind, till shee had first
 " tri'd his mettall in the field. Draw he must, or she
 " will disgrace him; in which combat, instead of a
 " more amorous Conflict, shee disarm'd him, and
 " with a kicke, wish'd him euer after to be more wa-
 " ry how he attempted a Maidens honour.

For

For the *second*, excellent was the answer of those *Lacedemonian* wiues; who being immodestly suited, made this reply: "Surely, we should giue way to your request, but this you sue for is not in our power to grant: for when we were *Maids*, wee were to be disposed of by our parents; and now being wiues, by our husbands. At such time as the Inhabitants of *Tyre* came to *Lacedemon*; suspecting them to be Spyes, they threw them into prison; whose wiues, hauing got leauē to visit and comfort them in their captiuitie, changed garments with them, and according to their Countries guise, vailed their faces, by which meanes the men escaped, leauing their wiues retrained: which deeply perplexed all the *Lacedemonians*. No lesse coniugall loue shewed *Alcesta* to her *Admetus*; *Laodimia* to her *Prothesilauus*; *Pantia* to her *Susus*; *Artemisia* to her *Mausolus*; *Zenobia* to her *Oedonatus*.

These were good wiues, which *Zenophon* calls the highest grounds of humane felicity. Nothing being more amiable than an honest woman, saith *Theognis*; nothing conferring more ioy to man, saith sententious *Xestus*.

For the *third*, what singular mirrors of *viduall* continency, and matron-like modesty were *Cornelia*, *Veturia*, *Linia*, and that most Christian widdow *Saluina*, to whom *S. Hierom* directed many sweet and comfortable Epistles. These you might haue found attired in graue funerall garments, (as memorials of their deceased husbands) of modest behauiour. reuerend presence, publishing to the world a contempt of the world, in their outward appearance.

Now, what may you suppose did those Pagan Ladies hold to be the *absolute end*, whereto this tender care of their *Estimation* chiefly aspired, and whereto it cheerefully rested? It was not riches, nor any such temporall respect: for these they contemned, to their
honour

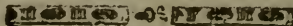
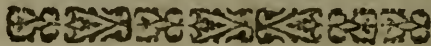
Estimation.

Plutarch.

Estimation.

honour might be preferred. No; there was implanted in them an innate desire of Morall goodnesse; mixed with an honest ambition, to to aduance their *esteem* during life, that they might become examples vnto others of a good Morall life, and perpetuate their memories after death.

Your ambition (*Ladies*) must mount higher, because your Conuersation is heauenlier. It is immortality you aspire to; a lower Orbe cannot hold you; nothing else may confine you. Be it then your highest *Estimation* to honor him, who is the *horne* of your *saluation*. Let not a moment of deluding vanity, deprive you of the hope of eternity. Your voyage is short; your hazzard great. Many difficulties encounter you in the way; adresse your selues therefore in the way, to some good worke. Let Patience teach you how to suffer, Devotion sweeten your encounter, *Estimation* crowne you with succeeding honour.





THE ENGLISH Gentlewoman.

Argument.

*Fancy is to be with Deliberation grounded; with Con-
fancy retained; Wanton Fancy is a wandering frenzy;
How it may be checked, if too wilde; How sheered, if too
coole; An attemperment of both.*

FANCY.



*Looke before you like, is a good rule; but to like at
S. first*

FANCY is an affecti-
on priuily receiued in
by the *eye*, and speedily
conueyed to the *heart*.
The *Eye* is the *barbin-
ger*, but the *heart* is the
barbourer. Loue con-
ceiu'd at first sight, sel-
dome lasts long. *Delib-
eration* must lead it, or
else it is mis-guided.

Obseruat. 6.

*Fancy is to be
with deliberation ground-
ded.*

FANCY.

first *Looke* makes an house of mis-rule. Is he of handsome personage whom you loue? His *proportion* is a mouing Object to your eye, but his *portion* (it may be) will not agree with your state. Againe, admit he haue both these; *proportion* to purchase your esteeme, and *portion* to maintaine your estate: his brest is not transparent; his disposition may be crooked; and that will cast downe all that was before affected. *Themistocles* being demanded by a Nobleman of *Greece*, whether he had rather marry his daughter to one rich and cull, or one poore and good; made this answer: "I had rather haue a man without money, than
" money without a man. Whence it was, that *Portia*, the younger daughter of *Portius Cato*, being asked when shee would betake her selfe to an husband, replied; *When I finde one that seekes me, not mine.*

Witty was that young *Gentlewoman*s answer to an inconsiderate Suiter: who with much instancy solicited the father for the affection of his daughter; whereto hauing at last consented; and the Couenants of marriage concluded: this indiscreet wooer vnseasonably imparts his mind to the daughter; who made strange with it, saying, *She neuer heard of any such matter: Yea but,* replied he, *I haue made your father herewith acquainted, and he hath already consented; and you may marry him too,* answered shee, *for you must hold me excused.*

There is no time that exacts more modesty of any woman, than in her time of suiting; a shamefast red then best commends her, and the mouingst Orator that speaks for her. So as *Virgil*, the very Prince of our Latine Poets, when he should bring in King *Latinus* priuately conferring with his wife *Amata*, and *Turnus*, to whom in nuptiall bands he was to espouse his daughter: he brings in the young maid weeping, blushing, and silent. Whence is implied,
that

that it becomes not a Maid to speake of marriage in her parents presence, for that were small argument of modesty or shamesfastnesse. There is a pretty pleasing kinde of wooing drawne from a conceiued but concealed *Fancy*; which, in my opinion, suits well with these amorous younglins: they could wish with all their hearts to be euer in the presence of those they loue, so they might not be seene by those they loue. Might they chuse, they would conuerse with them freely, consort with them friendly, and impart their truest thoughts fully, yet would they not haue their bashfull loues finde discouery. They would be seene, yet seeme obscured; loue, but not disclose it; see whom they loue, but not bee eyed. This the Poet in the person of a Shepherdesse neatly displayeth:

Phyllis to willowes, like a cunning flyer,

Flyes, yet she feares her Shepheard should not spy her.

Now in this Subject of *Fancy*, as there is nothing more dangerous than entertaining it without due and deliberate aduice: so there is nothing growes more generally fatall to the indiscreet Louer, than by grounding affection on outward respects, without relation to that *inward faire*, which onely makes the Object of *Fancy* full of beauty, and presents euery day as a Marriage-day to the party. Neither affluence of estate, potency of friends, nor highnesse of descent can attemper the griefe of a loathed bed. These may play vpon the *Fantastie*, but neuer giue satisfaction to the *Fancy*. Wherefore (*Gentlewomen*) to the end you may shew your selues discreetest in that, which requires your discretion most, discusse with your selues the purity of loue, the quality of your louer; euer reflecting on those best deseruing endowments of his, which either make him worthy or unworthy your loue. Affection, though it enter in by the narrow cranny of the *Eye*, it shoots at the *heart*;

FANCY.

which, vnlesse it be seasoned by iudgement, it cannot deserue so faire a title. A discreet eye will not be taken with a smooth skinne; it is not the *rinde* but the *minde* that is her *Adamant*.

Iustina a Roman Maid, no lesse nobly descended, than notably accomplished, being married to one more rich than wise, exclaimed against her fate, that folly should hale her to so loathed a bed. And good reason had she to repine, when his groundlesse iualosie made her a tragick spectacle of misery before her time. For seeing her white necke, that object begot in him presently an argument of suspect, which hee seconded with reuenge, to vent the fury of his nature, and publish to the world the weaknesse of his temper. Let *deliberation* then be the Scale, wherein you may weigh Loue in an equall poize. There bee many high and consequent Circumstances, which a discreet woman will not onely discourse but discusse, before shee entertain so mysterious and honorable estate. Disparity in descent, fortunes, friends, with other like respects, many times beget distraction of mindes. Whence it was, that *Pittacus* of *Misylene*, being intreated by a young man, to afford him his best aduice, in the Choyce of two wiues tendred him, whether hee should marry; the one whereof was equall to himselfe both in birth and wealth; the other surpassing him in both; Wish'd him to goe along the streets of the City, where children vse to play, and there obserue what they did aduise him. Truth is, inequality in these, procures distaste; but where there is a difference in the seizure or disposure of the heart, (which should be the firmest and strongest Cement to vnite affection) there ariseth the greatest hazard. Thence is it, Suspition workes vpon euery light and friuolous subject; while the other party hunts after opportunity, to surfet on forbidden fruit, and giue her
suspectious

suspicious Mate iust ground of ieaiousie. Feed hee may his indigested humour in a ieaious pasture, and vow reuenge when hee shall finde an apt subiect; meane time hee becomes inuisibly gull'd, while he deludes himselfe with painted shadowes.

————— *No Ieaiousie can euer thus preuent
Whereas two parties once be full content.*

Seuerall, I know, are the effects of loue, as are the dispositions of those that loue. *Linia* made quicke dispatch of her husband, because shee lou'd him too little: *Lucilia* of hers, because shee loued him too much. *Phœdra* fancied *Theseus* lesse than shee should, but young *Hippolytus* more than hee would. Which effects are vsually produced, when either disparity of yeares breed dislike; or obscurity of descent begets contempt; or inequality of fortunes, discontent. Deliberate then before you marry, and thus expostulate with your selues touching his Condition, whom you are to marry. "Is he young? I will beare with his youth, till better experience bring him to the knowledge of man. My vlage shall bee more easie, than to weane him from what hee affects, by extremity. Youth will haue his swinge; his owne discretion will bring him home; at least, time will reclaime him; hee shall not finde mee put on a cloudy brow; or entertaine his freer course with a scowle. I must conforme my selfe to him, confirme my loue in him, and so demean me towards him, that Coniugall duty mixt with all affability may winne him.

"Again, is he old? His age shall beget in mee more reuerence; his words shall be as so many aged and time-improued precepts to informe me; his actions as so many directions to guide me; his rebukes

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*Hieron. cons.
Ruffia.*

FANCY.

as so many friendly admonitions to reclaime mee; his bed I will honour, no vnchaste thought shall defile it; his Counsell I will keepe, no forraine brest shall partake it. I will bee a staffe to him in his age, to support him; an eye to direct him; an hand to help him; his Substance I will not scatter on a youthfull Louer: but serue him still, whom I haue vow'd to honour.

“ Againe, is he rich? Much good may it doe him; this shall not make me proud; my desire shall be, he may employ it for his best aduantage; I will moue him to communicate vnto the needy, that his riches may make him truly happy. It is a miserable state that starues the owner. I will perswade him to enioy his owne, and so auoyd basenesse; to reserue a prouident care for his owne, and shunne profusenesse.

“ Againe, is hee poore? His pouerty shall make me rich; there is no want, where there wants no content. This I shall enioy in him, and with him; which the world could not afford mee, liu'd I without him. It hath bene an old Maxime; that as pouerty goes in at one doore, loue goes out at the other; but this rule shall neuer direct my thoughts; should pouerty enthrall me, it shall neuer appall me; my affection shall counterpoize all affliction: No aduersity can diuide mee from him, to whom my vowed faith hath indiuidually tied me. “ In a word, is hee wise? He shall be my *Zheles*. “ Is he foolish? I will by all meanes couer his weakenesse: as I am now made one with him, so will I haue mine equall share in any aspersions that shall be throwne on him.

Thus if you expostulate, your Christian constant resolues shall make you truly fortunate. Your *Fancy* is on *deliberation* grounded; which promisseth such successe, as your Marriage-dayes shall neuer feare the bitter

bitter encounter of vntimely repentance, nor the curelesse anguish of an afflicted Conscience.

FANCY.

THE selfe-same rule which *Augustus* was said to obserue in his choice and constant retention of friends, are you, *Gentlewomen*, to apply to your selues in the choice of your second-selues. He was slow in *entertaining*, but most constant in *retaining*. Favorites are not to be worne like fauours: now in your hat, or about your wrist, and presently out of request. Which to preuent, entertaine none to lodge neere your heart, that may harbor in his brest ought worthy your hate. Those two Motto's I would haue you incessantly to remember; for the vsfull application of them may highly conduce to your honour. The one is that of *Caia Tranquilla*, which she euer vsed to her royall Spouse *Caius Tarquinius Priscus*; *Where thou art Caius, I am Cain*. The other, that of *Ruth* vnto *Naomi*; *Whither thou goest, I will goe: and where thou dwellst, I will dwell*.

Fancy is to be with constancy retained.

There is no greater argument of lightnesse, then to affect the acquaintance of strangers, and to entertain variety of Suiters. These, as they distract the eye, so they infect the heart. Constant you cannot be where you professe, so long as you affect change. Vowes deliberately aduised, and religiously grounded, are not to be dispenc'd with. But say, you neuer vowed: haue you made outward professions of loue, and entertained a good opinion of that object in your heart? Againe, are you resolu'd, that his affection is reall towards you? That his protests, though deliuered by his mouth, are engrauen in his heart? Let not so much good loue be lost; insult not ouer him, whom vntained affection hath vow'd your serua n.

Let

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*Let Wolves and beasts be cruell in their kindes,
But Women meeke, and haue relenting mindes.*

It were too much incredulity in you to distrust, where you neuer found iust cause of distaste. Yea, but you will againe object; we are already by your owne *Observations* sufficiently instructed, that *Fancy* is to be with *deliberation* grounded, that loue lightly laid on, lasts not long. Should we then affect before we finde ground of respect? Should wee entertaine a Rhetoricall Louer, whose protestts are formal Complements, and whose promises are gilded pills, which couer much bitternesse? No, I would not haue you so credulous, lest your Nuptiall day become ominous. Make true triall and experiment of his Constancy, whotenders his seruice to you. Sift him, if you can finde any branne in him. Taske him, before you take him. Yet let these be sweetly tempred with lenity; Let them not be Taskes of insuperable difficulty. This were to tyrannize, where you should loue. This was *Omphales* fault, to make her faithfull seruant, a seruite slaue. Alas! shall hee fare the worse because hee loues you? This would induce others, who take notice of your cruelty, to loath you. And make your discarded louer, surprized with an amorous distemper, to reply, as *Absalom* to *Hushai*, *Is this thy kindnesse to thy friend?* My counsell is, that, as it will be viefull for you to *deliberate*, before you take so much as the least Notions of an affectionate Seruant; yea, and to second that *deliberation* with some probable prooffe or triall, that hee is truly constant: so it will be a gratefull office in you, to retaine him in your fauour with a gracious respect; to countenance the improuement of his constancy with a cheerefull and amiable aspect: to banish all clowds of seeming discontent, and to giue him some modest expressions of the increase of your good Conceit towards

wards him. Let this be done, till *Hymen* make you indiuidually one. Then, and neuer till then, may Loue enjoy her full freedome. She stands priuiledg'd by a sacred rite to taste that fruit, which before was forbidden. Mutuall respects, like so many diametrall lines, pointing all to one Centre, are then directed to one exquisite obiect; the *purity* of loue; which produceth this admirable effect: it makes one soule rule two hearts, and one heart dwell in two bodies. Now, I would haue you, when your desires are drawne to this period; to become so taken with the loue of your choyce, as to interpret whatsoeuer hee shall doe, euer to the best sense. It were little enough that you retained a good opinion of him, who stands in so many seuerall ingagements obliged for you. Should your riot bring him into debt; his restraint must make you free. *Durance* must be his suit, while better stuffe makes you a Coate. Yea, what Conscience is there in it, but hee should receiue an affable and amiable respect from you; seeing, if your *Conscience* be no *Conformalist*, he must pay for you?

These respects should perpetually tye you, to honour him, who becomes to *legally* ty'd for you. Requite these then with constancy, and retaine this ensuing Example euer in your memory. *Theogena*, wife to *Agathocles*, shew'd admirable constancy in her husbands greatest misery, shewing her selfe most his owne, when he was relinquisht and forsaken of his owne; clozing her resolution with this noble Conclusion: "*Shee had not onely betaken her selfe to be his Companion in prosperity, but in all fortunes that should befall him.*"

Conforme your selues to this *Mirror*, and it will reforme in you many a dangerous errors. Thus if you liue, thus if you loue: honour cannot chuse but accompany you lining, much com-

FANCY.

fort attend you louing, and a vertuous memory em
balme you dying.

Wanton Fan-
sy is a wan-
dring frenzie.

WAnton Loue seldome or neuer promiseth good successe; the effect cannot bee good, when the *object* is ill. *Sense* must bee the *blinde lantern* to guide her, while shee rambles in the street: for *Reason*, she leaues her sleeping with the Constable. What deuices shee hath to purchase her a moment of penitentiall pleasure? Her *eye* lookes, and by it the sense of her minde is auerted; her *ear* heares, and by it the intention of her heart is peruerted; her *nose* smells, and by it her thoughts are hindered; her *mouth* speaks, and by it others are deceiued; by *touch*, her heat of desire vpon euery small occasion is stirred. Neuer raged *Alcydes* on Mount *Oeta*, nor *Orlando* for his *Angelica*, more than thele *Troopian* louers, for their imaginary shadowes. There is a kind of Spider bred in *Pulia*, called *Tarantula*, which being of a diuerse nature, causeth diuerse effects; some to dance, some to sing, others to weepe, or watch, or weat. The soueraignest cure it admits of, is Musick; while the Patient by dancing, or some other vehement exercise of that sort, expulseth the poyson, & giues passage to his pores of respiration. Many like Creatures there be of a malignant nature, but none comparable to a distempered Louer.

Now, that we may vse the method of Art; to cure the effect, is to take away the cause: my purpose shall bee first to discouer those incendiaries or fomentments of this inordinate passion, or intoxicating poyson; secondly, the effects arising from them; lastly, the cure or remedy of them.

For the first, wee may very properly reduce the prime grounds of this *wanton fancy*, or *wandering frenzy*

frenzy to a Catalogue included in these two verses : FANCY.

¹ Sloth, ² Words, ³ Books, ⁴ Eyes, ⁵ Consorts, & ⁶ lascivious fare,
The Lures of lust, and flames of honour are,

On euery of which particular to insist, would enlarge this *branch* too much ; we will onely poynat at them and so leaue them. For the first, tententious *Seneca* saith, he had rather endure the vtmost of fortunes extremitie, than subiect himselfe to *Sloth* or *Sensuality*. For it is this only, which maketh of men, women ; of women, beasts ; of beasts, monsters. This then is to be shunned, if the reward of vertue be to be shared. Secondly, *Words* corrupt the disposition ; they set an edge or glosse on depraued Liberty : making that member offend most, when it should be imployed in profiting most. The tongue is more effectuall than any Letter ; let it be then so imployed, as it may improve the hearer. Thirdly, *Books* treating of light subjects, are Nurseries of wantonnesse : they instruct the loose Reader to become naught, whereas before, touching naughtinesse he knew naught. A story of the rape of *Ganymedes*, or of light *Laws* in *Eurypedes*, are their daily Lectures. *Plato's* Diuine Philosophy, or *Dicarcibus* pious Precepts of Morality, must vaile to *Alcaeus*, or *Anacreons* wanton Poesie. *Venus* and *Adonis* are vnsitting Consorts for a Ladies bosome. Remoue them timely from you, if they euer had entertainment by you, lest, like the *Snake* in the fable, they annoy you. Fourthly, *Eyes* are those *Windows* by which death enters ; your inward house cannot shine, vnlesse these be shut ; Obiects they haue of more beauty to take them, than these sights of vanity, which miserably taine them. *Eue* looked on the fruit before shee coueted, coueting shee tasted, tasting she perished. Thus aspiring to the knowledge of good and

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euill, became to her and her posterity euill. The *Eye* is a *Liuing glasse*, but if wee make it a *false glasse*, it will neither represent vs truly, nor discover our blemishes freely; but make that seeme faire which is odious and vgly. By this meanes, many good objects become *Eye-soares* vnto vs, which, if clearely viewed, would like a *soueraigne Eye-bright*, restore sight vnto vs. Fifthly, *Consorts* are theeues of time, they will rob you of opportunity, the best treasure time can afford you, if you suffer them to inroach on you and abuse you. Chuse such then for your *Consorts*, of whom you may haue assured hope, that they will either better you, or bee bettered by you. Chuse such, whom you may admire both when you see them and heare them: when you see their liuing Doctrine, and heare their wholesome instruction. Lastly, *Luscious fare* is the fuel of euery inordinate concupiscence. Nothing so much feeds it, nor insensates the vnderstanding by delighting in it. By restraint of this, you shall learne to moderate your desires. Whence you may reioyce, yet in him, who is your ioy, if you can liue sparingly, and embrace the meanes that may chastise in you all sensuality: for by your spare life is lust extinguished, vertue nourished, the minde strengthened, the vnderstanding to heavenly things rayled. Yea, abstinence auaieth much for preserving health of body and length of life. Whence it is said: *He that dieteth himselfe, prolongeth life.* Which the profound *Stagirian* confirms in these words: *To abstaine from riot and superfluity, is the soueraignest prescription or physicke for the body.*

Eccles. 37:30.

Arist dereg.
Princ.

Now to descend to the second branch of our diuision in this *Observation*; wee might here enumerate those many odious and inhumane effects, which haue and doe daily arise from the violence of this *Wanton fancy* or *Wandering frenzy*; and what tragicke euent

it

it hath in all-times produc'd : but they would seeme relations too full of horror to your modest and timorous Natures. Onely let mee tell you, if you desire to be satisfied in subiects of that kinde, our *Italian* Stories will afford you variety : Where indiscreet Loue clozeth her dolefull Scene with so miserable an *Exit*, as no Pencill can expresse any picture to more life, than an historicall line hath drawne out the web of their miseries. So as, that ancient Adage might seeme verified : That from slaues and miserable people God hath taken away the one halfe of their *understanding*.

Now to cure this desperate malady (though to you the cure, I hope, be needlesse, being free from all such violent distempers;) the best and soueraignst receipt is to fortifie the weaknes of your sexe with strength of resolution; that, with incessant deuotion. Be not too liberall in the bestowing of your fauors; nor too familiar in publike conuerse. Presume not too much on the strength of a weake Fort. Make a Contract with your eyes not to wander abroad, lest they bee catch'd in comming home. Treat not of loue too freely; play not waggess with the blinde boy; hee has a dangerous ayme, though he hath no eyes. Sport not with him, that may hurt you; play not with him, that would play on you. Your Sports will turne to an ill iest, when you are wounded in earnest: the *Fly* may be then your Embleme:

*So long the foolish Fly playes with the flame,
Till her light wings are cingedin the same.*

Fly to an higher Sphere: you are yet vntouch'd; this *wandring frenzy* hath neuer yet surpriz'd you; preuent the meanes, and it shall neuer inuade you. Be not such foes to your selues, as to purchase your owne disquiet. Examples you haue of all sorts, both to allure and deterre you. Pure loue admits no staine.

Such

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Such a *fancy* is neuer incident to a *fiercy*. If euer then you entertaine any Love, let it be such as brings with it a vertuous solace; for all others, howsoeuer they may seeme to promise some perfunctory delight, they euer cast vp their last account with repentance.

How *Fancy* may be checked, if too wilde.

WHEN a man bleeds at the nose, and through abundance of blood is brought in danger of his life, the Physicia lets him blood in his arm to turn the course of the blood another way. If loue issue out in too violent a streame, it is to be cooled by a temperate expostulatiō with *Fancy*; or else by fixing our eye vpon some more attractive object, diuert the course of that nadding passion. Expelulate with *Fancy*, thus you may, safely & freely. "How is it with me?" "Mee thinkes, it fares otherwise than it hath done formerly. A strange distemper I find in my mind; and it might seeme to tumble I cue, if I knew the nature of it. Loue I Can virgin-modesty returne that *accent*, and not blush? Yes; why not?" "If the Object I affect be worthy louing. And if not, what then? Is not the leuer euer blinded with affection towards his beloved? He, who may seeme a *Thersites* to another, may be a *Paris* in mine eye." "Were he poore as *hew*, *Fancy* makes him dearer to me, than the wealth of *Cassius*. Yea, but a little aduice would doe well. Art thou perswaded that this *Non-paralell*, thou thus affectest, hath dedicated his seruice onely to thee? Yes; his protests haue confirm'd him mine. Besides, his continuall presence seconds what hee protests: That houre is tedious, wherein hee sees me not; those pleasures odious, which my presence accompanies not. His eye is euer fixed on me; his sole discourse is to me. What I affect hee embraceth with delight;

“light ; what I dis-relish, hee entertaines with
“distaste.

FANCY.

These, I must confesse, (*Gentlewoman*) are promising arguments of vnfained loue : yet may all these erre, and consequently leaue you in a miserable Error. Your *True-loue* may proue a *Iason* or a *Tbescus*, and leaue you in the bryers for all your confidence. You say, his Protests haue confirm'd him yours ; he hath attested *heauen* to beare record of his loue. Alas of Credulity ! Take heed he play not the part of that ridiculous Actor in *Smyrna*, who pronouncing, *O heauen !* pointed with his finger to the ground. Or like that namelesse Louer, who solliciting a Gentlewomans affection with abundance of amorous Rhetoricke, concluded with this Emphaticall protest ; *that shee was the onely Mistresse of his thoughts* : which conclusion being ouerheard by one to whom not long before vpon like protests hee had ingag'd his faith ; she replied, *Doe not beleene him, Gentlewoman ; the selfe-same Arbour where you now are, might witnesse that he hath made the verylike protests vnto me, many times before.*

Trialls in affaires of this nature haue euer a truer touch than protests. It is easie for beauty to extort a vow, or a temporary protest ; which many times is as soone forgot as made. Let not these then worke on your Credulity.

There be, I know (and so all be that are truly *generous*) who, rather than they would infringe their faith, would ingage their life. But all are not of that noble temper . O hers there be, who can tip their glozing tongues with Rhetoricall protests, purposefully to gull a credulous Creature, for the purchase of an vnlawfull pleasure ; which obtain'd, they leaue them to bemoane their lost honour. With more safety therefore may you suspect, than too rashly affect. It
will

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will not be amisse for you to *reade* him, before you *chuse* him. As thus ; "Hath his faire carriage got
 " him estimation where he liues? Hath hee neuer
 " inur'd his tongue to play Hypocrite with his
 " heart; nor made Ceremoniall protests to purchase
 " a light Mistresse? Hath he kept a faire quarter, and
 " beene euer tender of his vntainted honour? Hath
 " he neuer boasted of young Gentlewomans sauors,
 " nor runne descant on their kindnesse? Hath hee
 " kept himselfe on euen boord with all the world,
 " and preferu'd his patrimony from ingagement?
 " Hath hee euer since hee vow'd himselfe your ser-
 " uant, solely deuoted himselfe yours, and not im-
 " mix'd his affection with forraine beauties? Chuse
 " him, hee well deserues your choyce; in which
 " choyce, let this be your impreze; *My choyce ad-
 " mits no change.*

To be short; the blessing which *Boaz* pronoun-
 ced vpon *Ruth*, shall like a honey-dew destill daily
 from the lippes of your husband. *Blessed be thou of the
 Lord, my Spouse; thou hast shewed more goodnesse in the
 latter end, than at thy beginning, in as much as thou fol-
 lowest not young men, were they poore or rich.* Contrari-
 wise, where you find no such demeriting respects in
 him, who makes loue vnto you; *Checke your wilde
 Fancy* by time, lest a remedlesse *Checke* attend your
Choyce.

Couertly knew that vnfortunate Lady how to
 paint out her grieffe, the extent whereof her tongue-
 tide passion could not relate; When like a *fruitfull
 vine*, shee had brought forth many faire and promi-
 sing branches to a debauched husband, by whose pro-
 fuser course, her hopes which shee had stored in
 her numerous progeny, perished, and her selfe
 through grieffe irrecoverably wasted; shee wrote
 these pensue lines with a Diamond in her Cham-

ber Window, to giue a liuing shadow to her lasting sorrow.

*Vp to the Window sprung the spreading Vine,
The dangling Apricocke, and Eglantine;
Since when, that vine and branches too were found
Shred from their root, laid sprawling on the ground.*

It is not so hard to giue comfortable counsel to the sorrowfull, as to finde a fit season when to giue it. I would haue you, whose more noble parts promise much comfort to your families, giue such attention to seasonable counsell, as you may prevent all ensuing occasions of sorrow. It is the condition of an inconsiderate person, who neuer foresees his fall, to cloze the issue of his misfortunes with this improudent conclusion; "I would neuer haue thought that this should haue thus come to passe; I neuer dream'd of this Euent. It will be more vsfull and beneficiall to you, to *checke* your wilde *Fancy*, if any such seaze vpon you, than to giue way vnto it, and consequently vndoe you. Repentance comes too late at Marriage-night. Affaires of such weight and consequence are not to be entertained without due aduice, nor seconded with rashnesse. In one word; haue you plaid a little too long with the flame? Haue you giuen too free accessse to your desertlesse loue? Haue you suffered your heart not onely to thinke of him, but with more intimate respect to harbour him? Lodge him no longer in that roome; it deserues a farre better guest. I will not heare you, if you reply, and say; This is a Taske of impossibility. Continuance of time, with discontinuance of his presence, will easily effect it. Meane time, fixe your eye vpon some more deseruing object. Reuenge your selfe of that Conceit, that shall affresh present him to you. So shall the *wildnesse* of your *Fancy* be *checked*; your halfe-lost liberty regained; and your affection

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Sen. de Tranq.
an.

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afterwards planted, where it may be better acquired; there seated, where it may be more sweetly seasoned.

How Fancy
may be checked
if too
cold.

There be *Haggards* of that wilde Nature, as they will by no meanes be reclaim'd; Neither Loue nor feare will cause them stoope to any Lure. Emblemes these are to such wayward Girles, whose inflexible natures will neither be woo'd nor wonne at any rate. These had rather dye for loue, than bee deem'd to loue. Their hearts are smear'd ouer with *Salamanders oyle*, and will admit no heat. They may entertaine Suiters, but it is with that coldnesse of affection, as the longer they resort, the lesser is their hope. They may boast more of the multiplicity of their Suitors, than their Suitors can of any probability to be speeders. As it chanced sometime in a Contest betwixt two Maids, who comparing one with the other their descents, friends, and Suitors: "Make no comparison with me, replied the one to the other, for I must tell thee, I haue more Suitors than thou hast friends, More shamelesse you (answered the other) vnlesse you meane to set up an house of good fellowship. These vnsociable Natures, who many times deferre making their choyce, till age bring them to contempt, and excludes them from all choyce, Or *Danaë*-like, liue immured in their Chamber, til their Fort be vndermined by some golden Pioner; detract much from the relenting disposition of their Sexe. It is their honor to be woo'd & won. To be discreet in their choyce, and to entertaine their choyce without Change. Of such I speake, who haue not dedicated their dayes to Virginitie; which is such a Condition, as it aspires to an Angelicall perfection. Good, (saith venerable *Bede*) is coniugall chastity, better

is

is viduall continency, but best is the perfection of Virginitie. Yea, Virginitie exceeds the condition of humane nature, being that, by which man resembles an Angelicall Creature. Wee reade likewise, that the *Vnicorne*, when he can be taken by no force nor sub- till Engine, will rest and repose in the Lay of a Vir- gin.

To those onely I direct my discourse, who haue a mind to take themselues vnto the world, and to en- tertaine their *Louer*: but it is with such coolenesse, as it driues their dispassionate *Sweet-hart* into strange extremes. And this proceeds commonly from an ouer-weening Conceit, which these dainty Dam- sels haue of their owne worth: with the apprehen- sion whereof they become so infinitely taken, as they can finde none worthy their choyce. Of this disdainfull opinion was that vnhappy Gentlewo- man, who after many faire fortunes tendred, Sui- tors of deseruing quality reiected, made her incestu- ous brother her licentious louer.

A crime detestable euen to Barbarians and bruit beasts. Insomuch as, it is reported of the *Camell*, that they vsually hood-winke him, when at any time they bring his mother vnto him; which act he no sooner knowes, than hee tramples her vnder his feet, and kickes her to death with his heeles: so hate- full is Incest euen to bruit beasts, whose natie in- stinct abhorres such obscene commixtures. You, whose discreet affections haue cast anchor, by ma- king choyce of some deseruing Louer; afflict him not with needlesse delays; if he merit your choyce, one day is too long to deferre him; if vndereruing, taxe your owne indiscretion so rashly to entertaine him.

Is it bashfull modesty that with-holds you? I com- mend it; it well becomes you. Chastity cannot ex-
 V 2 presse

FANCY.

FANCY.

preſſe it ſelfe in a fairer Character, than in bluſhing lines of louing ſhamefaſtneſſe. Is it conſent of friends that detaines you? I approue that too; Theſe rites are beſt accompliſhed, when they are with conſent and conſort of friends ſolemnized. But if the ground of your delay trench either vpon ſome future expectation of better fortunes; or indifferency of affection in reſpect of your Choyce: the iſſue cannot poſſibly proue well, being built vpon ſuch weak grounds. For, to inſiſt curſorily vpon either of theſe two; Shall a deceiuing hope of preferment diſpoſſeſſe him of your heart, whom perſonall deſerts make worthy of your loue? Looke to it; Such fortunes cannot purchaſe you content, which are got with an aged husbands contempt. It ſhewes a ſeruile nature, to caſhiere a faithfull Louer, becauſe he is poorer; and to preferre another leſſe deſertfull, becauſe hee is richer. This inconfſtancy cannot ſucceed well, becauſe the foundation is grounded ill.

Againe, are you indifferent or Luke-warme in affection; in reſpect of your choyce? for ſhames ſake, what doe you make of loue? Doe you uſe it like a toy or tyre to put off or on as you like? Muſt it reſemble the ſaſhion? This day in requeſt, and next day out of date? This, indeed, is ſuch a coole and eaſie-tempered Loue, as it will neuer mad you; yet, truſt me, it may well delude you. *Fancy* will not ſo be playd with. You will obiect, I imagine, your ſtomacks are too queaſie to digeſt Loue. Why then did you euer ſeeme ſo greedily to feed on that, which your ſtomackes now cannot well digeſt? Haue you ſurfetted on the *ſubſtance*? Lay that aſide for a while, and beſtow your eye on the *Picture*. Such impreſſions haue ſharpened the dull affections of many Louers.

Alexander being much in loue with *Apelles*, as
one

one highly rapt with the exquisitenesse of his art, proposed him that Modell for a taske, which hee of all others, affected most; commanding him on a time to paint *Campaspe*, a beautifull woman, naked; which *Apelles* hauing done, such impressiō wrought the *Picture* in his affection, as *Apelles* fell in loue with her, which *Alexander* perceiuing, gaue him her. It is incredible, what rare effects were sometimes drawne from a *Morian-Picture*, being onely hung vp in a Ladies Chamber. If such impressiue motiues of affection draw life from a *Picture*, what may bee conceiued by the *Substance*? *Oris Apollo* writeth, that the Egyptians, when they would describe the heart, & fit her with a proper Embleme, paint the bird *Ibis*: because they thinke that no Creature, for proportion of the body, hath so great an heart as the *Ibis* hath.

It is the *Bird of loue* must be the Embleme of your heart. It is neither picture nor posture can content her. Much lesse these *inferiour pictures*, which we call *moneyes*: which are so farre from satisfiing the affection, as they are onely for the Mold or Worldling: whose grosser thoughts neuer yet aspired to the knowledge of loues definition. As then, the precious stone *Diacletes*, though it haue many rare and excellent soueraignties in it, yet it loseth them all, if it be put in a dead mans mouth: so *Loue*, though it bec a subiect so pure, as none of a more refined nature; so firme, as none of a more holding temper; so hot, as none of a more lasting feruour: yet becomes her splendour darkened, her vigor weakened, her feruor cooled, when she is in a cold brest entertained. Resemble, rather, the *Iuniper-tree*, whose coale is the hottest, and whose shadow is the coolest: be hot in your *affection*, but coole in your *passion*. If you finde any thing which cooleth loue in you, remoue it; if any thing which vrgeth passion, quench it: contra-
riwise

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riwise, feed in you lous heat ; but repress in you all passionate hate. Take into your more serious thoughts, a view of his deserts whom you affect : increas the conceit of them by supposing more than hee expresseth. The imagination of *Loue* is strong, and works admirable effects in a willing subiect. Yet in all this, let not one straid thought wrong your Mayden-modesty so much, as to suggest to you a straine of lightness. Other Closet-treaties you may entertaine safely and freely, without touch of modesty. As to thinke of the *honour* of that *State*, to which you are approaching ; the mutuall Comfort from that mysterious vnion arising ; how griefes will be attempered by one anothers suffering ; how ioyes will bee augmented by one anothers sharing. These thoughts cannot but well become you ; nor otherwise chuse than with a pure affection inflame you ; nor receiue lesse than free acceptance from you.

Thus may that Loue, which seem'd before to haue bene *aschilled*, by these modest motiues bee *chered*. That day no blacke Cloud shou'd by right sit on your faire brow ; no cold dampe seaze on your heart. You haue got one whom a sacred gage hath made yours ; with a cheerefull requitall render your selfe his. This cannot choose but highly please the pure eye of heauen, to see that *Mysterie* so sweetly solemniz'd, which was honoured by Christ, with his first Miracle on Earth.

An attemperament of both.

IN this last branch of our *Observation*, wee are to propote an *attemperament* of both those indisposed *Fancies* before mentioned, and deseruedly taxed. First, the *wildenesse* of the one ; secondly, the *coolenesse* of the other : by seasoning them both with an indifferent *temper*.

In a *Vine*, wild and luxurious branches are to bee pruned, that such as are free and kindly may bee better cherished. In the spirituall field of your heart, is neuer to be expected any fruitfull increase of vertues, till there be weeded out of it all the thornes of vices. The difference betwixt a *Wise* and *wilde* Loue, is this: the one euer deliberates before it loue; the other loues before it deliberate. The first question that she askes, who *wisely* loues; "Is he, who is here recommended to my choyce, of good repute? Is he rich in the endowments of his minde? Next question shee askes, are of a lower siege: "May his personage giue content? Are his fortunes such, as may not beget in loue a contempt? Thus beginnes shee that loues *wisely*, with goods inward, and ends with outward; whereas, shee that loues *wildly*, beginnes with outward, and ends, or else neuer remembers the inward: "Is hee, you tender to mee, of promising personage? Is hee neat in his cloathes? Complete in his dresse? Can he Court mee in good words? and perfume them with sweet protests? Can hee vther me gracefully in the street? and in his very pace expresse a reserued state? Next question shee askes, must be neare the same verge: "Is he rich in Manors? Hath not fortune made him a younger brother? Can he, to buy himselfe honour, pawne the Long-acre? May his swelling meane furnish me of Coach, Caroach, and daily fir mee for some *Exchange* trifles? I haue a moneths mind to see the man! Hee cannot but deserue my loue. Wherein shee sayes well, for in very deed hee could deserue little else. Now as the *former*, seldome bestowes her selfe, but where shee findes content; so the *latter*, seldome or neuer, but either she with her Choyce, or her Choyce with her falls into contempt. The reason is, this *wilde* Girle neuer cares for more than to
be

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be married. If she may but see that day, it accomplisheth her content: though shee haue but one Comical day all her life. Yea, it is as well as can be expected from her hands, if she attaine that *style* without some apparant *foile*. Such as these I could wish, to prevent the worst, they were married betime, lest they marre themselves before time. Albeit, moderate restraint, seasonable aduice (presupposing some seeds of grace to worke on) haue wrought singular effects in many of these *wilde-ones*, who afterwards became graue and modest Matrons.

To you then, *kind-hearts*, am I to recommend some necessary cautions, which carefully obserued, may make you wiser than you thought of; and cause you haue a tender care of that, which before you had neuer mind of. Your breasts are vnlock'd, your tongues vnty'd; you cannot loue, but you must shew it; nor conceiue a kinde thought, but you must tell it. The *Index* of your *hearts* you carry both in your *tongues* and *eyes*; for shame, learne *silence* in the one, and *secrecy* in the other. Will you giue power to an insulting Louer, to triumph ouer your weakenesse; or which is worse, to worke on the opportunity of your Lightnesse? Doe not; rather ramme vp those *portells* which betray you to your enemy, and prevent his entry by your vigilancy. Keepe home and stray not, lest by gadding abroad, you incurre *Dinabs* fate. You haue Consorts of your owne sexe to passe time withall; their society wil teach you to forget, what is better forgot than kept. Let not a straid thought betray your innocency. *Checke* your madding *Fancy*, and if it vse resistance, curbe it with restraint. It will doe excellently well, if you forbear to resort to places of publike meeting; till you haue drawne vp and seal'd a Coenant with your eyes, to see naught that they may not lawfully couet. These, when they wander,

der, they breed in the heart, a dangerous distemper. Lastly, adresse your employment euer to something that is good ; so shall your *fancy* finde nought to worke vpon that is ill. This shall afford you more liberty, than the whole worlds freedome can afford you.

FANCY.

Now to you, *Coy ones*, whom either *coldnesse* of nature hath benumbed, or *coynesse* hath made subtill to dissemble it. You can looke and like, and turne another way, where you like most. No object of loue can take you, till it ouertake you. Be not wise too much. True affection cannot endure such dissimulation. Diuide not him, whom you loue, into such extremes : you may be modest, and spare a great deale of this *Coynesse* ; It is the rule of Charity to doe as you would be done to. Now, would it content you to be entertained with disdain, where your deserts merit acceptance ? Rectifie this then in your selues, which you would not haue done by another to your selues. It is an ill requitall, to recompence fancy with contempt, or constant loue with disdain. This were to incurre ingratitude, a vice so odious, as no age could finde euer ought more vnciuilly impious. I do not moue you to be too open-hearted, or if so, not too liberally to expresse it ; this were no discouery of *fancy*, but *folly*. So conceale your loue, as your louer may not despaire of all hope to obtaine your loue. Indifferent Curtisies you may shew without lightnesse, and receiue them too in lieu of thankfulnessse. I leaue it to your discretion to distinguish times and places ; for these may either improve or impaire the opportunity of such like Curtisies.

Doe not immure your beauties, as if a ieaalousie of your owne weaknesse had necessitated this restraint. There can be no *Conquest*, where there is no *Contest*. Conuerse with loue ; conceit with your selues whom

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you could like. This your *cooler* temper may admit, and still retain that liberty which is fit.

Falconers use many means to make their Hawks sharpe; they begin with short flights, till weathring bring them to endure longer. *Pigmaliions* image received not life in all parts at once; first, it took warmth, after that, vitall motion. Is loue *coole* in you? let a kindly warmth heat that coldnesse. Is Loue *dull* in you? let a liuely agility quicken that dulnesse. Is loue *coy* in you? Let a louely affability supple that coy-nesse: So, in short time, you may haue a full rellish of loues sweetnesse.

Now wee come to the *attemperament* of these; wherein we are to extract out of grosser mettals some pure Oare, which wee must refine, before it can giue any true beauty to this specious palace of loue. Draw neare then, and attend to what of necessity you must obserue; if euer you meane to deserue HER loue, whom you are in Ciuility bound to serue.

Pomp. Mela.

In *Sicilia* there is a fountaine called *Fons Solis*, out of which at Mid-day, when the Sun is nearest, floweth cold water; at Midnight, when the Sunne is farthest off, floweth hot water. This should be the liuely Embleme of your state (*Gentlewomen*;) who, now after those cooler vapours of your frozen affection disperfed, those lumpish and indisposed humors dispelled, and those queasie risings of your seeming *coy-nesse*, dispossessed; haue felt that chaste amorous fire burne in you, which will make you of shamefaste Maids, modest Matrons. When the heat of passion is at Mid-day, I meane his full height, with those, to whom faith hath engag'd you, and loue, before the hostage of that faith, confirm'd you; then are you to resemble the quality of that fountaine, by flowing with *cold water* of discretion and sweet temper, to allay that heat; lest it weaken those you loue, by gi-
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An Explana-
tion of the
Embleme.

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uing way to passion, which patience cannot chuse but loath. Againe, when heat is farthest off, and prouidence begins to labour of a lethargy; when seruants remit their care, neglect their charge, and the whole family grow out of order, through the coldnesse of a remisse Master; resemble then that fountaine, by flowing with *hot water*; win and weane these whom loue and loyaltie haue made yours, with warme coniugall teares, to compassionate their neglected estate, and by timely preuention to auert the fate of imprudent husbands.

Or thus, if you please, may you make your selues gracious Emblemes of that fountaine: Doth the Sun shine at Mid-day, and in his fullest height on you? Do the beams of prosperity reflect brightly on you? Flow with *cold water*; allay this your heat and height of prosperity, with some cooling thoughts of aduersity, lest prosperity make you forget both the Author of it, and in the end how to bestow it. Againe, doth the Sunne shine farthest off you? Doth not one small beameling of prosperous successe cheere you? Flow with *hot water*; vanquish aduersity with resolution of temper. Desist not from labour, because fortune seconds not your endeouour. To conclude, as your *wild fancy* (if you were euer surpriz'd of any) is now re-tis'd; your *coolenesse* heatned; your *coynesse* banished; so conforme your selues to them, whom *one heart* hath made one with you, as no Clowd of aduersity may looke so blacke, no beame of prosperity shine so cleare, wherein you may not with an equall embrace of both estates, beare your share.

Another proper application of this Embleme.

The first part of the document
 describes the general principles
 of the system and the
 various methods of
 application. It is
 divided into several
 sections, each dealing
 with a different aspect
 of the subject. The
 second part contains
 a detailed account of
 the experiments
 conducted, and the
 results obtained. The
 third part discusses
 the practical
 applications of the
 system, and the
 advantages which
 it offers. The
 fourth part
 contains a list of
 references, and
 a summary of the
 whole work.

1845
 1845



THE ENGLISH Gentlevvoman.

Argument.

Gentility is deriued from our Ancestors to vs, but soone blanched, if not reuiued by vs; Vertue the best Coat; A shamesaste red, the best colour to deblazon that Coat; Gentility is not knowne by what we weare, but what we are; There are natiue seeds of goodnesse sowne in generous bloods by lineall succession; How these may be ripe- ned by instruction.

GENTILITY.



GENTILITY consists not so much in a lineall deblazon of Armes, as personall expression of vertues. Yea, there is no Ornament-like vertue, to giue true beauty to descent. What is it to be descended great? to retaine the priuilege of our blood? to be ranked highest in an Heralds

Observat. 7.

Gentility is deriued from our Ancestors to vs, but soone blanched, if not reuiued by vs.

Gentility.

Heralds booke? when our liues cannot adde one line to the memorable records of our *Ancestors*? There should be no *day* without a *line*, if we desire to preferue in vs the *honour* of our *Line*. Those *Odours* then deserue highest *honours*, that beautifie vs liuing, and preferue our memory dying. Should we call to mind all those our *Ancestors*, who for so many preceding ages haue gone before vs; and whose memory now sleeps in the dust; we should, perchance, finde in e- uery one of them some eminent quality or other, if a true suruey of their deseruing actions could bee made knowne vnto vs: yea, we should vnderstand, that many of them held it their highest grace, to imitate their Predecessors in some excellent vertue; the practice whereof they esteemed more prayse- worthy, than the bare title of *Gentility*. Now, what iust reproofe might we deserue, if neither those *pat- ternes*, which our *Ancestors* had, nor the vertuous ex- amples of our *Ancestors* themselues, can perswade vs to be their followers? Their blood streames through our veynes; why should not their vertues shine in our liues? Their mortality we carry about with vs; but that which made them immortally happy, wee retaine not in vs. Their *Gentility* wee clayne; the priuileges they had by it, we retaine. Meane time, where is that in vs, that may truly *Gentilize* vs, and designe vs theirs? What a poore thing is it to boast of, that our blood is nobler, our descent higher? Teill me, can any one prescribe before *Adam*? And what shall he finde in that first *Ancestor* of his, but *red clay*? The matter whereof he was made, it was no better; nor can we suppose our mortar to bee pur- rer. Hee most emphatically described our Genealo- gy, who cryed, *Earth, Earth, Earth. Earth* by Crea- tion, Condition, Dissolution. No lesse fully vnder- stood he the quality of his Composition, with the

root from whence he tooke his beginning, who called *Earth* his *Mother*; *Wormes* his *Brethren* and *Sisters*. His Kinsfolkes hee could not much boast of, they were such inferiour Creatures; no strutters in the street, but despicable Creepers.

Let me now reflect vpon you, *Gentlewomen*, whose *generous* birth should bee adorned with *virtuous* worth, and so make you mouing Obiects of imitation, nboth in life and death.

Are you nobly descended? Ennoble that descent with true desert. Doe not thinke that the priuilege of greatnesse, can bee any subterfuge to guiltinesse. Your more ascending honour requires more than a Common lustre. In places of publike resort you challenge precedency, and it is granted you. Shall the highest place haue the least inward grace? No; let not a word fall from you, that may vnbeseme you. Others are silent when you discourse; let it be worth their attention; lest a presumption of your owne worth draw you into some friuolous excursion. There is not an accent which you vtter, a sentence you deliuer, any motion in your carriage or gesture, which others eye not, and eying assume not. Your Retinue is great; your family gracious; your actions should be the life of the one, and line of direction to the other. To see a light Lady descending from a noble Family, is a Spectacle of more spreading infamy, than any subiect of inferiour quality. I cannot approue of this Apish kinde of formality, which many of our better sort vse; it detracts from their descent, to make *affectation* their *Tuttesse*. They were free-borne; nothing then that is seruile can become them. It is nothing to retaine the fauour or feature of your *Ancestors*, and to estrange you from that which truly dignifi'd your *Ancestors*.

Vertues haue more liuing Colours, and are seconded

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ded with more lasting honours than any outward beauties. You deceiue your selues, if you thinke that honour receiued her first life from descent; no, It was *desmerit* that made *descent* capable of honour. A Pedigree argues your *Gentility*: but had not some deserving action beene, you had neuer attained to any noble Pedigree. For *Gentility* is not to be measured by antiquity of time, but precedency in worth. If brackish, or troubled water seldome come from a pure Spring; wild and vsauory fruit from a good tree; whence is it, that noble Predecessors, whose pure blood was neuer corrupted with any odious staine, should bring forth such degenerating sciens? Surely, this generally proceeds from the too much liberty that is granted to our youth; whose inclinations, though otherwise good and equally disposed, are vsually by *Custom*, which becomes a *Second nature*, miserably depraued. Society they affect, and this infects them; repaire to publike places they admit, and this corrupts them. Those eminent examples which their Noble Progenitors left them, become buried with them. They comply with the time; *Virtue* (they say) can hardly subsist, where *Vice* is in highest request. What though *Plato* aduise them to make choyce of the best way of liuing, which may be easily effected by assiduate vse and daily custome: they haue learned to inuert his rule, by affecting that custome most, which tends to the practice of vertue least. Besides, there is another reason which may be probably alleaged, why *generous descents* become so much corrupted; and vertuous Parents by vitious Children so frequently seconded. Our Nobler women, though in other respects truly imitable, and for their vertuous Conuersation admirable; come short in one peculiar duty, which euen Nature exacts of them, and which being duely perform'd, would, doubt-

doubtlesly, no lesse enable and ennoble them who are descended from them, than any particular, were it neuer so powerfull, that could informe them. These which are mothers by generation, are seldome their Nurcing-mothers by education. No maruell then, if they degenerate, when they partake of the natures of other women. Though their owne mothers blood streame through their veines, a strangers milke must feed them, which makes them partacipate of their *nature*, as they are fed with their *substance*. Where-soeuer the Nurses milke is receiued, the Nurses manners are likewise retained. Whence it was, that *Cbrysippus* expressly commanded that the very best and wisest Nurses should be made choice of; that what *good blood* had infused, might not by *ill milke* be infected. It was the ioynt aduice both of *Plutarch* and *Phanorine*, that a mother should bee her childrens Nurse: because, commonly, with the milke of the Nurse, they sucke the quality or condition of her life. Yea, according to ancient Decree, women were bound to nurse their owne children, and not to haue any other women (vnlesse necessity enforc'd them) to nurse them.

Let this then bee rectifi'd; yee, whose Noble descents haue made you eminent in the eye of the world; and whom Gods blessing hath made fruitfull Mothers, to bring forth a faire and hopefull increase vnto the world: nurse them with your owne milke; this will expresse in you a motherly care to them; & beget in them a greater measure of child-like loue to you. Your care, the more it is parentall, will exact of them a loue more faithfull and filiall. Nurse them, I say, with the milke of your owne breasts to feed them; with the milke of your owne liues to informe them. So shall their actions proue them to bee your Successours; when they shall not onely *deriue* their

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blood from you, but on this Theatre of humane frailty, shall publish themselves to be true *representers* of you. For in vaine is your blood to them *deriued*, if your memory by their vertues be not *rouined*. Giue them then that which may make them yours. Goodnesse may bee blamed, but her succeeding memory can neuer be blanced. Thus shall you not onely shew your selues worthy of that *house*, from whence you came, but after your period on earth, bee recei'd into a more glorious house in time to come.

IT is not the Nobility of *descent*, but of *vertues*, that makes any one a gracefull and acceptable Seruitour in the Court of heauen. Houses are distinguished by *Coats* and *Crests*; but these are dignifi'd by something else.

Vertue the
best Coat.

In Heraldry, those are euer held to be the best *Coats*, that are deblazoned with least charge. Consequently, then must *vertue* needs be the best *Coat*. Shee requires the least charge; in her attire, shee is not sumptuous; in her fare, delicious; nor in her retinue (the more is the pittie) numerous. She confines her desires vpon earth within a strait Circumference; a very small portion of that mettall will content her. She sees none so great in the Court, as may deserue her enuy; none so rich in the City, as may beget in her an earthly desire; none so repos'd in the Countrey, as to induce her to change her state. Shee is infinitely happy, in that shee aymes at no other happinesse, than where it is to bee found. Ambition may display her Pie-colour'd flagge; but shee will neuer get *vertue* to be her follower: Her desires are pitcht vpon a farre more transcendent honour, than these *State-corrinals* on earth can ere afford her;

or

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or by their competition take from her. Pleasure may cast out her Lure, but *vertue* is so high a flyer, as shee scornes to stoupe to ought vnworthy of her: it pleaseth her to contemplate that on earth, which she is to enioy in heauen. Profit may seeke to vndermine her; but all her pollicie cannot worke on *vertues* constancy. Content is her Crowne; Contempt of the world, her care; what worldlings seeke, shee shuns; whence it is, that her beauty, in the darkest Night of aduersity, shines. In a word, shee is an absolute Commandresse of her selfe; and easie is it to haue that Command, where no turbulent passions labour to contend.

Farre other wise is it with those, who be they neuer so *generously* descended, popularly graced, nor powerfully guarded, yet being not adorned with this *Crest*, distinguished by this *Coat*, they can neither enioy freedom within, nor safety without.

Lewis the eleuenth had a conceit, which, no doubt, proceeded from his melancholicke and indisposed humour, that euery thing did stinke about him; all the odoriferous perfumes, or fragrant saours they could get, would not ease him, but still he smelled a filthy stinke. So fares it with them, whose corrupt hearts, like musty vessells, not throughly seasoned with *vertue*, send forth no other smell than what is most distastefull to a pure and well-disposed minde. Now, there bee many, who make an outward semblance of conscience; and promise to the world apparant arguments of their vprightnesse; whose inward Cells, like corrupt Charnell-houses, afford nothing but filthinesse. Yea, these, to make the world more confident of their sanctity, will not sticke to condemne themselues, dis-value their owne worth, and rank them amongst the vnworthiest that breath on earth. Yet, though they dispraye themselues be-

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fore others, they cannot endure to bee disprayed by others. Whereof we read one excellent example to this purpose: There was a certaine woman, who had taken her selfe to a Cloyster-life, and seemed very deuout; so as shee vsually said to her Confessor, who came often vnto her, to heare her Confession, and partake of her Deuotion: "*Good father, pray vnto the Lord for mee; for I am a woman so euill, yea, euen so viterly wrought, as I much feare lest the Lord punish others for my finnes.* Vpon this, the Priest out of a discreet zeale, desired to try whether there were in her the foundation of true humility or no. Next timetherefore, that shee vttered the like words vnto him, saying; *That shee was the very worst of all women*; the Priest forthwith answered: *I haue often times at many hands heard thus much of thee before this.* Whereat she being presently incensed, replied: *You lye in your throat: And whosoener hath told you, or reporteth such things of mee, are all lyers.* To attemper which immoderate passion, the Priest humbly returned her this answer: *Now I perceiue thy pride and hypocrisie; for as much as thou speakest that of thy selfe, which thou disdainest any other should speake of thee. And this is no signe of true humility, but of inward pride and grosse hypocrisie.*

These dissembled, be they neuer so assiduate, semblances, are no colours for *Vertues crest*. They must be dyed in graine, or they will not hold. These, who expresse modesty in their outward carriage, are good examples to those that consort with them; yet if their private Parler be a witness of their dishonor, they deface the figure of goodnesse in themselves. *Vertus* consists not in seeming, nor piety in appearing; but practising. What is it to bee outwardly retyred from the world, and inwardly affianced to the world? How are those women in *Turkie* affected, that most

Gentilsty.

part of the yeare come not abroad? Those *Italian* and *Spanish* Dames, that are mew'd vp like Hawks, and lockt vp by their ialous husbands? This is such an enforced restraint, as it many times begets loose desires in the restrained. It is the preuention of occasion that crownes vs More prayse-worthy were those women of *Sic*, could they confine their actions within the bounds of modesty, than these restrained Libertines. For those Iland Women, as they are the beautifullst Dames of all the Greekes, so haue they more liberty granted by their auaricious husbands, than all the Dames in Greece. For their wiu'es prostitution is their promotion. So as, when they see any stranger or promising factor arriue, they will presently demand if he would haue a Mistris: which, for want of better supply, they mercenarily tender him in the person of their owne wiu'es: so willing are they to weare the lasting Badge of infamy, for base lucre or commodity.

It is not then an enforced moderation of our affecti-
ons, that deserues the stile of goodnesse. Wee are to
enjoy freedome in our desires, and ouer those a noble
Conquest, if we merit the name of *vertuous*.

Come then, *Gentlewomen*, you see what *Coat* will
honour your *House* most. Other *Coats* may be blan-
ched by corruption of blood; or blemished by some
other occurrent: but this is so pure as it will admit of
no staine. Fantastickall & false prophesies may be omi-
nously aduanced, published, & dispersed, vpon Armas,
Fields, Beasts, or Badges, against which our Lawes
haue ordained necessary prouisiōs. But no *Augur*, *Seer*,
or *Soothsayer* can by any such groundles Diuinatiō, de-
tract from the cōstant beauty or splendor of his *Coat*.

Soueraignizing *Saladine*, after he had made him-
selfe a terrour to many potent Princes, by making
them his Subiects, who neuer till then knew what
sub-

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subiection meant; after he had atchieued so many prosperous victories, taken in so many flourishing Prouinces, and attained the highest degree of an imperiall greatnesse; being surprized by so mortall and fatall a malady, as he despaired of recouery: called his Chieftaine or Generall before him, and bad him haste away to the great City *Damascus*, and there in the midst of that populous City, to fixe his shrouding-sheete vpon a Spheare, and display it like a banner, with these words; *This is all that Souldan Saladine hath left of all his Ensignes*. How happy had that Emperour beene, if after so many memorable exploits done by him liuing, so many imperiall trophies of his disperfed victories erected by him breathing, he had referued this *Coat* to haue memoriz'd him dying?

Dorcas Coats were brought forth and shown, after she departed. Soliue, that your best *Coats*, which are your *vertues*, may giue testimony of you, when Earth shall receiue you. Let not your *Gentility* become blasted with infamy; nor your Noble families labour of that scarcity, as not to giue *vertue* all hospitality, Diuinely sung our Moderne Poet:

*To be of gen'rous blood and Parents borne,
And haue no gen'rous vertues, is a scorne.*

Let it be your highest scorne, to stoupe to any base thought. It is not priority nor precedency of place, but propriety and proficiency in grace that makes an honourable Soule. That Cloath is of most worth that weares best; and that fashion of most esteeme that holds longest in request. *Vertue* is right *Sempiternum* for weare; and of that complete fashion, as with Christian women it growes neuer out of date. Make choice of this stuffe then to suite you, of this *Coat* to gentilize you. All others are but counterfeits

in comparison of her; whose property it is to honour those that serue her; harbour those that flye for refuge to her; and to reward those who constantly stand in defence of her honour. There is nothing can wound you, being thus armed; nothing ill-beseeme you, being thus adorned; nothing disparage you, being thus honoured. Heraldry findes a *Coat* for your house, but *Vertue* findes honour to grace your person. Retaine those diuine impressions of goodnesse in you, that may truly ennoble you: display your *gentility* by such a *Coat*, as may best distinguish your family; so shall you liue and dye with honour, and suruiue their fame, whose onely glory it was to enioy fortunes fauour.

Gentility.

PAINTERS are curious in the choice of their colors, lest their Art become blemished, through those decaid colours, wherewith their Pictures are portrayed. Some are of opinion, that the receipt of Painting or Colouring the substance of glasse through, is vtterly lost; neither that these late succeeding times can regaine, as yet, that mysterious perfection. Farre more is it to be doubted, lest *vertue*, which we haue proued by infallible arguments to be the best *Coat*, want her true colour, and consequently become deprived of her chiefe lustre. Some Pictures, I know, will doe well in white; yet it is colour that giues them life, Beauty neuer darts more loue to the eye, nor with quicker conuoy directs it to the heart, then when it displayes her guiltlesse shame in a crimson blush. There is *one flower* to be loued of women, which is the chiefeest flower in all their garden; and this is a *good red*, which is *shamefastnesse*. These standing colours are slow wooers to discreet Louers. *Vertues Coat* then is best *deblazoned* when a *shamefast red* breathes vpon it.

Proto.

Naxian.

A shamefast red the best Colour to deblazon *vertues Coat*.

Gentility.

Protopogenes tables, wherein *Bacchus* was painted, and all his furious *Bacchanals* to life displayed, moued King *Demetrius* to such admiration, during his siege of the City *Rhodes*, that where hee might haue consumed the City with fire, and buried the glory thereof in ashes, would not for the preciousnesse of that table: so as, protracting time by staying to bide them battell, wonne not the City at all. If a liuelesse Picture could enforce such affection in a knowing Commander, what effects may we thinke will a liuing substance produce? Truth is, there is such sweet and amiable correspondence betwixt *vertuous* beauty, and *shamefast* modesty, as the one cannot subsist without the others society. Not a light passage can want the attendance of a blush, whilest modesty is in presence. Yea, though shee be not conscious of any conceit, that might beget in her face a *shametaste* blush; out of a modest Compassion shee will not sticke to blush, when she obserues ought in another, deseruing blame. Her eares glow at any light report; which, lest they should grow too credulous, shee fortifies with reason, to oppose the too easie entrance of suspition. Shee partakes of no resemblance lesse than that of the *Chameleon*, whose naturall property it is to represent all Colours saue white. She is a milde and moderate interpreter of others actions; but a serious Censor of her owne. Light discourfes, which tend rather to the deprauing of the hearer, than ministring any vsfull subject to an attentiuue Obseruer, shee excludes; viciuill Complement shee abhorres; what onely is modest shee approoues; and seconds her approuement with a gracefull smile. She holds an infected minde to be more dangerous than an infected house: such Company shee shunneth, on whom the rayes of *vertue* seldome or neuer shine. There is not that Condition, bee it neuer so meane, which

which shee cannot with cheerefulnesse entertaine : so as, shee holds outward pouerty the best enricher of an inward family. Her desires are so equally poyzed, as shee neither seekes more than shee enioyes, nor wants freedome to dispose of what she enioyes. Honour shee affects, yet with no such eagernesse, as to hazzard the losse of a dearer honour, for so vnertaine a purchase. Friends and fauourites she admits, and with that constancy, as it neither repents her of accepting, nor them of tendring such vertuous fruits of amity.

Here you haue her, *Gentlewomen*, who will tell you, and in her selfe exemplifie what shee tells you; that *modesty* is the choycest ornament that can adorne you. Now if you purpose to trace her path, or conforme your selues to her line; you must worke on your affections, to embrace what shee loues, and reiect whatsoeuer she loathes. Are you conuersant at any time with such *protesting seruants*, as make deepe Oaths meere Complements; and whose tongues are witty Orators in running descant on a wanton Tale? These are such Consorts as *Modesty* would be loath to conuerse with. She can neuer endure any of these discourses without an angry blush. Should you delight in these, you should quickly heare her out of a vertuous passion, cry out with the Poet:

*O Age! most of our women know not now,
What 'tis to blush, till painting tell them how,*

Againe, should you entertaine in your naked bosomes, what some wantons haue too much affected, light amorous Poems; perusing them with no lesse Content, than if they had beene purposely penned to worke on your Conceit; this cannot stand with your *modesty*; These may corrupt you, but neuer rectifie what is wandring in you. Suffer not a wanton passage to play on your fantasie. Sinne would

Gentility.

neuer enter in vpon you, if she found but a preparation of resistance in you. Tell me, what a sweet grace conferres it on you, to mixe your salutes with modest blushes, and entertaine your Suitors with a shamefaste bashfulness! Sure I am, where loue is discreetly grounded, this cannot chuse but be an especiall motiue to affection. There may bee, I grant, such *wilde louers*, who preferre the loose loue of an inconstant *Phadra*, before the chaste embraces of a continent *Antiope*: but their indiscreet choyce is euer seconded with a fearefull cloze. Those, who esteeme more of a painted cheeke, than a natie blush, shall finde all their imaginary happinesse resolued to a painted blisse. It is *Modesty* and not *Beauty* which makes the husband happy. Would you then deserue the title of Chaste Virgins, constant Wiues, modest Matrons? While you are ranked amongst the *first*, conuerse not priuately with a wanton thought; sead not forth a wandering eye to fetch in a Sweet-heart. Dis-value not your owne worth so much, as to wooe others to become your Suitors. This would bee a meanes rather to depresse loue, than increase it; impayre loue, than improue it. If you be worthy winning, you cannot chuse but be worthy wooing. Meane time, let not a straid looke betray your too forward loue; nor a light conceit tax you of deserued reproofe. Dye your cheeks with a Rosie blush, when you heare ought that may detract from the *modesty* of your Sexe. Be as silent as the night; your best Rhetoricke consists in maiden blushes, and bashfull smiles; which will worke more powerfully on a Louers heart, than a Rhetoricall tongue, bee it neuer so curiously tipt with Art.

For the *second* ranke; you know how strict a duty is imposed on you; now are you not to conuerse with strange loue: or suffer any other person hate the
least

Gentility.

least share in your affection. To Court loue, or vse any Complement, purposely to winne a priuate fauourite, would detract as much from your honour, as for a Souldier to flye from his Captaine, and adhere to a stranger. He hath inuested you in himselfe, and ingaged himselfe yours by a sacred vow, which death onely may reuerse: the dispersed loues which you entertained before, must now be reduc'd to one, and that but one, by whose mutuall choyce two are indiuidually made one. A heart diuided cannot liue; no more can the heat of diuided loue. You are now so farre from entertaining any stranger; as you haue vow'd with your heart, not to enter so much as any treaty with an vniust intruder. It is dangerous to conuerse with a profest foe, whose drift it is to vndermine you; and such an one is euery loose louer, who labours with the licentious art of adulterous Oratory, to deprive you of that inestimable gemme, which of all others, most adornes you.

For you that are *Matrons*; ripenesse of yeares hath enioyned you to bid a lasting adew to the vanities of youth. Now are you set as examples of grauity, for others to imitate.

It were dotage in you now to begin to loue, when your decay in Nature tels you, it is not long you are to liue. You haue hitherto performed your parts with a *generous* approuement of your actions, faile not in the conclusion. This small remainder of your declining pilgrimage, should be wholly dedicated to the practice of goodnesse; that your pious end may second your vertuous beginning. The Sunne shines euer brighter at his setting than rising; so should your life appeare better at your departing than entring.

It were incomparably beneficiall for you, now in this your *Exit*, to haue your affections seated in hea-

Gentility.

uen, before you depart from earth: leauing some memorable examples of your well-spent life, which may eternize you after this life.

This will make your names flourish; and cause others in a vertuous emulation of your actions, to retaine your memory in their liues. To bee brieue, be you of what Condition soeuer, either in respect of your age or state; there is nothing can better become you than a modest shamefastnesse: which consists either in auerting your eare from your owne prayse; or with-drawing your presence from dishonest or vnciuill discourse; or reiecting an importunate Sui-tor, whose too inconsiderate entertainment might question your honour. I haue noted in some women a kind of zealous and deuout passion, when they chanc'd but to heare any light or wanton communication; they could not hold but reprove them for their impudence, and amidst their reproofe, to adorn the Rosse Circlets of their cheekes with a blushing shamefastnesse. Surely, this expressed a singular modestly in them; which I would haue you (*Gentlewomen*) in a serious imitation of them, to represent in your selues. It will happen, many times, that you cannot chuse but encounter with some frontlesse *Buffoons*, whose highest straine of obscene wit, is to iustifie some fabulous story, or repeat an vnciuill Tale; which you are to entertaine with such disgust, as these odious relaters may gather by your Countenance, how much you distaste such vnciuill discourse. For it is a sweet kinde of euincing sinne, to discountenance it with a modest shame.

Thus shall you make your very frowne an ingenuous *Index* of your vncorrupt heart: and to adde one line more vnto your Honour, display the Character of your guiltlesse shame in a *Mayden blush*, a *Virgin-colour*.

SENECA the Emperour would haue maiesty pre-
served by a vertuous disposing of the desire, not by
a curious effeminacy in attire. For, as we cannot ac-
count him for lesse then a foole, who prizeth his
horse by the saddle, and trappings that hang about
him, more then by the worth that is in him: so is he
most foolish, who values the man by the worth of
his Cloathes, rather then those inward parts that doe
accomplish him.

How many formall Gallants shall we obserue,
whose onely value consists in putting on their
cloathes neatly; with whom, if you should conuerse,
you might easily finde *Aesops* painted sculs, fairely
promising, but weakly performing? The greatest
Obliquity these can finde in our age, is the too care-
lesse obseruance of fashions; which our neate forma-
lists haue no great cause to taxe for an error, seeing
affectation in the choice of fashion is this ages hu-
mour. The golden apple was giuen to the fairest, not
the finest; the golden Tripode, neither to the fairest
nor finest, but wisest. For might the fairest haue ob-
tain'd it, *Alcibiades*, being the daintiest and best fa-
uoured Boy in all *Athens*, might by right haue chal-
leng'd it. Againe, might the finest haue enioy'd it,
the *Lydian Cræsus*, being richer in attire than any of
his time, might haue pleaded for it. Of whom it is
said, that *Solon of Salamis* came to visite him: not
to admire him, as simple people did, whose iudge-
ments most commonly were plac'd in their eyes:
but to reprove him for his vanity, an apt subject for
Philosophy; and weane him from that, which threat-
ned ruine to his State. This delicate Prince had that
learned Sage no sounder found decked and adorned
with the choicest Ornaments, and seated on an high
Throne, than he encountred that graue Philosopher
with this vaine question: demanding of him, *Whether*

Gentility.

Gentility is not
knowne by
what wee
weare, but
what we are.

O age! no
couer now fit
for our mold,
but Plush,
shag, Veluer,
Tissue, Cloth
of Gold.

ther

Gentility.

ther he had ever seene a more glorious sight? To whom Solon right grauely answered; *Yes, quoth he, I haue seene Houfe-cocks, Phisants, and Peacocks: And these were graced with a naturall beauty; whereas yours is but a borrowed glory, which must vaile to time, and shake hands ere it be long, with mortality.*

Truth is, should we iudge of mens worths by their outward weare, or distinguish *Gentility* by a fashionable attire, we should erre more in iudgement, then a blinde man in his first discouery of colours. What eminent Ladies are recorded in the continuatue historis of fame; whose esteeme tooke first breath, not from what they *wore*, but what they *were*? It was not their ayme to strike a stupid Beholder into admiration with a phantasticke habit, nor allure an humorous Louer with a conceited complement.

*Our simple Elders knew not what it was,
To set their face, or court a Looking-glasse.*

It was their highest taske to correct those errors that were in them: by which meanes they became so inwardly louely, as none truely knew them, that could doe lesse than entirely loue them. Surely, there is no state that suites so fitly with *Gentility*, as the low, but loyall attendance of humility. This is shee, who (as she is rightly defined) is the *Princesse of vertues*, the *conqueresse of vices*, the *mirror of virginity*, the choifest *barbour* or *repose* for the *blessed trinity*. She considers, how he, by whom our corrupt blood was restored, our vnualuable losses repaired, and our primitiue nakednesse compassionately couered, was not with a Diadem crowned, nor in a stately bed couched; yea, scarcely rather with one poore coat couered: which he wore not as an ornament to his body, to bestow on it trimnesse, but for necessity to couer his nakednesse. What a pouerty is it then for you, whose ancient descent promiseth something ex-

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traordinary in you, to haue nothing to boast of, saue onely a gilded outside? It was Necessity that inuented Cloathes for you; now were it fit to pride you in that, which depriu'd you of your prime beauty? You shall obserue in many of our graue Matrons, with what indifferency they attire themselues. Their inward ornaments are their chiefest care; their renewing and repairing of them, their highest cure. They haue found such choice flowers, as they afford more spirituall delight to the soule, than any visible flowers or odours doe to the smell. And what are these, but diuine and morall precepts, soueraigne instructions; which haue taught them how to contemne earth, conquer death, and aspire vnto eternity? These by a continued custome or frequent converse with heavenly things, cannot now conceiue any object to be worthy their beholding on earth. Fashions may be worne about them, but little obserued by them. The WEDDING GARMENT is their desired raiment. This they make ready for the Nuptiall day; the meditation whereof so transports them, as nothing below heauen can possesse them. It is not beauty which they prize; for they daily and duely consider the Prophets words, *All faces shall gather blacknesse*. Againe, they remember the threats which God denounceth vpon beautifull, but sinfull *Nininch*, *I will discover thy skirts vpon thy face*. This makes them seriously to consider the dangerous quality of sinne, and to apply *Niniches* salue to their soare: that *wine of Angels*, the *teares of repentance*. Which, howsoeuer it is, as one wittily obserues, Euery mans medicine; an vniuersall Antidote, that makes many a *Misbridates* venture on poison: yet works it not this banefull effect with these; for their affections are so sweetly tempered, their hearts so truly tendred, as they make not Repentance securi-

Gentility.

Ioel. 2.

Nahum. 3.

securi-

Gentility.

security to delinquents: They well remember that Aphorisme of spirituall Physicke: As he that sinnes in hope of remission, feeds distemperature to seeke a Physician; so hee that repents with a purpose of sinning, shall finde an eternall place to repent in. These, who thus belull themselves in the downebeds of security, labour of an irreparable Lethargy. They make bold to *sinne*, as if they were sure to *repent*. But the medicine was made for the wound, not the wound for the medicine. We must not suffer our selues voluntarily to be wounded, in hope wee haue to be cured: but prevent the meanes, that wee may attaine a more glorious end.

Preuent the meanes or occasion of sinne; which if at any time we commit, to infuse the balme of repentance into it; which seasonably applyed, may minister a soueraigne salue to our soare, so wee intend our care to so consequent a cure.

Come then, *Gentlewomen*, beginne now at last to reflect on your owne worth. Vnderstand, that *Gentility* is not knowne by what you *weare*, but what you *are*. Consider, in what member soeuer your Creator is most offended, in that shall euery sinner bee most tormented. Remember, how the time shall come (and then shall your time be no time) when the *Noah* shall be your vnderlining, and the *Worme* your couering. Trimme your selues then with an inward beauty; that a glorious *Bridegroom* may receiue you. *Fashion* your selues to his image, whom you represent. That *Fashion* onely, will extend the date of time, and crowne you with immortality after time. These, who haue their *iudgements* in their *eyes*, may admire you for your *Cloaths*; but those, who haue their *eyes* in their *heads*, will onely prize you by your inward worth. Were it not a poore Ensigne of *Gentility*, to hang vpa phantasticke
fashion

Bern.

fashion to memorize your vanity after death? So liue, that you may euer liue in the memory of the good. It will not redound much to your honour, to haue obserued the *fashions* of the time, but to haue redeemed your time; to haue dedicated your selues to the practice of vertue all your time; to haue beene Mirrors of modesty to your succeeding sexe; to haue dis-valued the fruitlesse flourish of fading vanity, for the promising hopes of a blessed eternity. Supply then that in you, which bleered iudgements expect without you. You challenge precedency in place, expresse your selues worthy of that place. Vertue will make you farre more honoured, than any garish habit can make you admired. The one is a Spectacle of derision, the other of true and *generous* approbation. This you shall doe, if you season your desires with discretion; if you temper your excursive thoughts, and bring them home with a serious meditation of your approaching dissolution. It is said of the *Palme* tree, that when it growes dry and fruitlesse, they vse to apply ashes to the root of it, and it forthwith recouers: that the peacefull *Palmes* of your vertuous mindes may flourish euer; that their branches may euer blossom and neuer wither: apply vnto their roots the ashes of mortification; renewe them with some sweet and soveraigne meditation. That when you shall returne to your mother Earth, those that succeed you may collect how you liued while you were on Earth: by making these living actions of your *Gentility*, happy Precursors to your state of *glory*.

Gentility.

Fountains are best distinguished by their waters, Trees by their fruits, and *Generous bloods* by their actions. There are *inbred seeds* of goodnesse (saith

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There are *natiue seeds* of goodnesse lowne in *generous bloods* by lineall succession.

Gentility.

the Philosopher) in every good man : and these will finde time to expresse themselves.

It was *Dauids* testimony of himselfe : *From my youth up haue I loued thy Law.* An excellent prerogative giuen him, and with no lesse diligence improved by him. Now these *Native seeds*, as they are different, so are the fruits which come of them, variously disposed. Some haue a relish of true and *generous bounty*; wherein they shew that noble freedom to their owne, in their liberality towards others : as their very actions declare vnto the world, their command and soueraignty ouer the things of this world. Others discover their noble disposition, by their notable *pitty and compassion*; These will estrange themselves from no mans misery. If they cannot succour him, they will suffer with him. Their bosomes are euer open with pittifull *Zenocrates*, to receiue a distressed one. Ouer a vanquish'd foe they scorne to insult; or vpon a dejected one to triumph. They haue teares to partake with the afflicted; and reall expressions of ioy to share with the relieved. Others shew apparant arguments of their singular *moderation*; abstemious are these in their dishes; temperate in their Companies; moderate in their desires. These wonder at the rioters of this time; how they consume their daies in sensuality and vncleanness. Their account is farre more straight; their expence more strait; but their liberty of mind of an higher straine. Cloathes they weare, but with that decency, as curiosity cannot taxe them; meats they partake, but with that temperance, as delicacy cannot tempt them. Others from their Cradle, become braue sparkes of *valour*; their very Childhood promiseth vndoubted tokens of succeeding honour. These cannot endure braues nor affronts. *Generous* resolution hath stamp't such deepe impressions in their heroicke mindes,

minde, as fame is their ayne; which they hunt after, with such constancy of spirit, as danger can neither amate them, nor difficulty auert them from their resolues. Others are endued with a natural pregnancy of wit; to whom no occasion is sooner offered, than some dainty expression must second it. Others with more solidity of *iudgement*, though of lesse present conceit. And these are such, as generally imploy themselves in State-affaires; wherein Experience, purchased by an vsfull expence of time, doth so ripen them, as the Publike State takes notice of them, and recompenceth their care with honours confered on them.

These and many other excellent endowments shall we obserue to bee *lineally* deriued from Ancestors to their successors; which, as they retaine a neare resemblance of their persons, so they represent their Actions: so powerfull is *nature* in bestowing her distinct Offices on euery creature, wherein they generally partake of their *disposition* as wel as outward *feature*: whence the Poet,

*Stout men and good are sprung from stout and good,
Horses and steeres retaine their parents blood.*

Yet see the iniquity of time! It fareth oft-times with those who are endowed with these vertues, to be most traduced, where their more noble and eminent parts are to be highliest honoured. Which, as it was a maine error in former ages, so descends it to these present times. When *Rome* was in her glory, this eclipsed her light, by detracting from their demerits most, whose free-bred vertues deserued of their Countrey best. Sundry Families shee had, famous for their vertues, which by a depraued and mis-interpreting Censure, became branded with vnderdeserued aspersions. If the *Piso's* were frugall, they

Gentility.

were both parsimonious; if the *Mercall* devout, they were superstitious; if the *Appy* strict, they were rigorous; if the *Mandy* affable, they were ambitious; the *Lady*, if wise, they were dangerous; the *Publica* popular, by being courteous. But with good and well-disposed persons, *verue* is neuer out of fauour, though it bee neuer so much impeached by a traducing censure.

Thus you haue heard, *Gentlewomen*, what *vertues* haue *lineally* and by *blood* descended from Parents, to their Children; what especiall inward graces vsually attend some especiall families, which no lesse memorize them, than those natiue honours which are conferred on them. Now, to select such as sort best with your sexe and condition; in my opinion there is none that ennobles you higher, or makes you more gracious in the eye of the beholder than *Modesty*, which was the greatest aduancer of many *Roman* families. This is that *vertue*, which expresth you to be women; this is that, which makes you honoured amongst women. Chaines and Carkenets, Jewels and Habiliments may bee valued; but this Ornament is of that high estimate, as it is not to be prized. Now, there is nothing that will cause this to appeare more pretious vnto you, next to the testimony of a good Conscience wthin you, with an ardent desire of promoting his glory who made you, than a reflexion to your *Family* which bred you; whose honour to preserue, as it is your especiall duty, so no object of profit or pleasure, no attractiue Lure of deceiuing honour should remoue this opinion from you: "To bee high borne and basely minded, is to ingrasse bastard slippes in a noble stooke. High and heroicke vertues become great houses. for, as they were first made *great* by being *good*, so should they by surceasing from being *good*, lose their title

title of being *great*. If by abusing the liberty of time, you detract from your Ancestors fame, you lye a blemish on his shine; which, though it touch not him, yet it taints you who represent him.

Gentility.

This, no doubt, was that Noble Lady right mindfull of, when on a time being sollicited by a powerfull Suitor, who wooed her first in person, and after in a wanton Rhetoricall Letter, she, as one tender of her honour, and perceiuing that the scope of his suit tended to her dishonour, answered his fruitlesse sollicitancy in this sort, with great modesty: "Should
 " I condescend to your Suit, I should not only dere-
 " gate from the honour of my present state, dis-
 " value that which I hold most deare, make my selfe a sub-
 " iect of contempt to euery eare, but asperse that in-
 " famy on my family, which would beare record of
 " my inconstancy. O what would the next age re-
 " port of me, that I should so farre degenerate from
 " those that bred me? No; pouerty may enter in at
 " my gate, but dishonour shall neuer lodge in mine
 " heart. Reserue these promises of honour for such,
 " as prize them about their honour: That *generous*
 " blood which distreames through my veynes, shall
 " sooner be dried, than it shall be for any hope of ad-
 " uancement ingloriously stained.

Such singular resolves many of our *Albion Ladies*, questionlesse, euen at this day retaine; who, rather than they would incurre the least dishonour, or occasion suspition by their too free entertainement of light Suitors, would confine themselues to their Chambers, and debarre themselues of publike recourse. Seeing then, that there are *native Seeds of goodnesse sowne in generous bloods by lineall succession*; which euen in their first infancy giue faire promises of their inward beauty: expresse your selues Daughters worthy such vertuous Mothers. Emulation of goodnesse

Gemility.

in great persons is honourable. Their Pictures you hang vp, that their memories may liue with you. Enioy their vertues too, and their memories shall liue fresher in you. All memorials, being materials, be they neuer so durable, are subiect to frailty; only these precious monuments of your vertues suruiue time, and breath eternity. You spring from a noble Seminary; let those *seeds of goodnesse* which are sowne in your youth, cometo that ripenesse in your age, that as in piety you imitated others, so you may become Presidents vnto others; as you were here seasoned with grace, a good report may follow you to your graue. All which by *instruction* onely may be effected, as in our next branch shall be more pregnantly proued.

How these *native seeds of goodnesse* may be ripened by *instruction*.

HE cannot chuse but liue well, who conformes himselfe to that hee heares. Good instructors are such faithfull Monitors, as they will aduise what is most fitting, not what is best pleasing. And these are to be entertained with such endeered respect, as their speeches, be they neuer so tart, should not incense vs, nor their reproofes, be they neuer so free, distaste vs.

Though *Clitus* open rebukes cost him his life, his free and friendly reproofe exprest his loue; so as *Alexander* could neuer sufficiently bemoane his losse. Those *Native seeds of goodnesse*, whereof wee formerly treated, be they in our infancy neuer so plentifully diffused, yet in time they would grow ranke and wilde, vnlesse they were by seasonable *instruction ripened*. Now, *Gentlewomen*, there be no Tutresses fitter to perfect this excellent worke in you, than those who were the secondary instruments of *being* vnto you; Neither can those, who are deriued from
you,

you, become better *instructed* than by you. Your loue, I confesse, will be more indulgent, yet your care so much the more incessant. Their dispositions are best knowne vnto you; if motherly affection then will giue way to discretion, who more fit to mold them than you? Preceding times may afford you variety of examples in this kinde.

Cornelia instructed hers in all piety; *Portia* hers in exemplary grounds of chastity; *Sulpitia* hers in precepts of coniugall vnity; *Edesia* hers in learning and morality; *Paulina* hers in memorials of shamefast modesty. These, though Heathens, were excellent informers of youth; so as, their Children were more bound to them for their *breeding* than *bearing*, *nurturing* than *nursing*. Besides, there is an inbred filiall feare in Children to their Parents, which will beget in them more attention in hearing, and retention in holding what they heare. Now, there is no *instruction* more mouing, than the example of your liuing. By that Line of yours, are they to conforme their owne. Take heed then, lest by the dampe of your life, you darken both their glory and your owne. I might propose vnto you bookes of *instruction*, which might minister arguments plenteously in this kinde: but so short is the memory in retaining what it reads, yea so distracted is the minde in obseruing what it reads, that, as it fares with our *naturall face* in a *glasse*, from which the glasse is no sooner remoued, than the resemblance of it is abolished; euen so, the booke is no sooner left out of the hand, than the Contents are leapt out of the heart. Yet, to the end you may not be vnprovided of such Tracts as may enable you for *instruction*; and prepare you to encounter with tentation; I will recount such vnto you, as may best accommodate you for the one, and fortifie you against the other.

Gentility.

Greg. in 38:
Euang.

Lear-

Gentility.

A briefe enumeration, serious discussion, and iudicious election of sundry ancient fathers, with other morall Authors.

Learned *Vines* in his instruction of a Christian woman, recommends vnto them these glorious Lights of the Church, *S. Hierom, Cyprian, Augustine, Ambrose, Hilary, Gregory*; annexing vnto them those morall Philosophers: *Plato, Cicero, Seneca, &c.* Of which, feuerally to deliuer my opinion, it is this:

Than *S. Hierom* none more grauely copious, as may appeare by those pithy and effectuell Epistles of his, directed to those Noble Ladies, *Marcella, Demetria, Leta, Furia, &c.* wherein he vseth singular exhortations, inuincible arguments, perswasive reasons, sweet similitudes, and forcieve examples. Modesty is the subiect hee commends vnto them; decency in apparell he approoves in them; to a moderate restraint of liberty he enioynes them; to an exemplary holinesse hee exhorts them; and with sweet and comfortable promises of an incorruptible reward he leaues them.

Than *S. Cyprian*, none more deuoutly feruerous; in his reproofes he shewes mildnesse; in his treaties a passionate sweetnesse; he winnes the sinner by inducing reasons; hee strengthens the soule mightily against temptations; he proposeth an excellent way of moderating the affections; he applyes soueraigne receipts to soueraignizing passions; and concludes with that sober and discreet temper, as with a Diuine insinuation he wooces, winnes, and weanes the sinner, and in a spirituall tye vnites him to his Redeemer.

Than *S. Augustins*, none more profoundly iudicious, more iudiciously zealous; pithy are his directions, powerfull his instructions; in his *Meditations* he is mouing; in his *Soliloquies* inwardly piercing; in his *Manuall* comfortably clozing. Amongst all those Conflicts in our Christian warfare, hee holds none sharper than our Combat with Chastity. Hee
applies

applies meanes how wee may resist, resisting vanquish; and by our Christian victory, receiue Crownes of eternall glory. That Conquest he holds, deserues small honour, which is archicud without Encounter. In a Diuine rapsodie drawne, as it were, from himselfe, hee shewes what should be done by vs. Earth is no object fit to entertaine our eye; nor her deluding melody our eare: He exhorts vs therefore to leaue Earth now while wee liue, that leauing Earth for altogether, wee may enioy our *best Lone.*

Than S. *Ambrose*, none more Diuinely plenteous; sweetly serious are his instructions; enforcing are his reatons; he speaks home to the sinner: whom he no sooner findes wounded for sinne, than hee applies a Spirituall Salue to cure his sinne. Many graue sentences are in his *Offices* methodically couched; singular directions to guide euery Christian in his Spirituall Path-way, are there deliuered. Like an expert Physician, he first gathers the nature or quality of your distemper, and then ministers soale-saluing receipts to restore you to your right temper. Hee shewes you how in your very motion, gesture, and pace you are to obserue modesty: concluding that nothing can afford true comfort to a soiorning soule; but practise of piety.

Than S. *Hilary*, none more fully sententious; hee discouers the occasion of our corruption familiarly; aduiseth vs with many passionate and teare-swollne lines to prouide for our inward family; he proposeth vs a reward, if we contemne Earth; he threatens vs with the Law if wee contemne life. Sundry mouing and effectuall Lessons he recommends to the perusal of women of all rankes, ages, and conditions. Tenderly hee compassionates the case of a sinner; passionately treats he of those torments which

Gentility.

shall last for euer : with prayers and teares hee sollicit them that haue gone astray, to returne; those that are already return'd, to goe no more astray. He concludes with an vsfull Exhortation to sorrow for sinne, promising them, forth of that Store-house of Comforts, contained in the Góspell, for this their momentaine sorrow, an incessant ioy in *Sion*.

Than *S. Gregory*, none more highly mysterious, nor contemplatiuely glorious; Diuinely morall are his *Morals*; full of heavenly comforts are his instructions; hee walkes in an higher way than others trace, yet with that humility, as there is not a cloze from him, but it disclofeth in him a loue of meeknesse, lowlinesse, and piety. With proper and elegant similitudes are his works adorned; with choice sentences, as with so many select flowers, neatly garnished; in a word, hee is sweetly substantiall, and substantially sweet. He reprehends the times grauely; commends the practice of vertue gracefully. With an holy zeale he reprocues the remisnesse of the Ministry. Directions he giues vnto women, to haue an especiall care of modesty: concluding, that the loue of this life should not so possesse vs, as to deprive vs of that inheritance which might eternally blesse vs. In good mindes he holds pouerty the portresse of humility: accounting those Euils or Aduersities, which doe here presse vs, to be the Cords which draw vs vnto God who made vs.

Touching those three Philosophers, this is my conceit of them; wherein none can otherwise chuse than concurse with me, that shall seriously read, and sincerely scanne them: Than *Plato*, none more Diuinely Philosphicall; Than *Cicero*, more philosophically Rhetoricall; Than *Seneca*, more Sagely Morall.

But for as much as it is not giuen to most of you to
be

be Linguists, albeit many of their workes be translated in your mother-tongue, you may conuerse with sundry English Authors, whose excellent instructions will sufficiently store you in all points; and if v^sefully applied, conferre no small benefit to your vnderstanding. I shall not need particularly to name them to you, because I doubt not, but you haue made choyce of such faithfull Retainers and vertuous Bosome-friends, constantly to accompany you. Neither, indeed, are *bookes* onely necessary; conference will singularly improue your knowledge; but that is not altogether so conuenient nor decent for your sexe in publike places. So as, I much condemne their opinion, who hold no meanes so fitting to bring their daughters to audacity, as a frequent consort with Company. This, in time, begets in them rather *insolence* than *boldnesse*.

It was held a touch to a Maid to bee seene talking with any one in a publike place. But in priuate Nurseries, which may be properly termed your *household Academies*, it will suit well with your honors to treat and enter into *Conference* one with another; or in such places, where your owne sexe is onely conuersant. For such indiscreet Mothers, who vsually trim and check their daughters, to send them forth to Showes, Meetings, or Enterludes, they annoynt bawin with oyle, that it may burne the better. But much more blame-worthy bee those, who take them along to Tauernes and gossippings; which Education a little time will bring into custome, and make modesty a stranger to her selfe. For about all things (saith the Philosopher) ought young Girles to be kept from E-briety: which he confirmes with this reason: "It is good, saith hee, for young men and maids to bee kept from wine, lest such become afterwards profest drunkards, profuse rioters, and prodigall expo-

Gentility.

*Gentility.**Arist. Polit. 7.*

“sets of their honour: the maine occasion whereof,
 “are their parents, by meanes of their ill *instruction*,
 “and worse example.

It is the very *first instruction* that takes the *deepest impression*; how necessary then is it for you, *Gentlewomen*, whose sexe is the Embleme of weakenesse, and whose best resolues are oft-times weakned by youthfull promises, to furnish your blooming youth with wholesome instructions: and so to improve them, that they may increase in vigour, as you doe in stature? This your sexe exacts of you; this your present estate requires of you: and this shall easily be effected by you, if having (as is to be presupposed) discreet and religious Mothers, you submit your selues in all humble obedience to their direction. For as it is very hard for any one to know how to command, vnlesse she know first how to obey; so will it be vn-to you to performe the office of a Mother, if you neuer knew the duty of a daughter. Strict and seuerer may those Commands seeme to your youth, which riper age will easily digest. Againe, you that are Mothers, become patternes of modesty vnto your daughters. Your liuing actions are the lines of their direction. While they are vnder your command, the error is yours, not theirs, if they goe astray. Their *honour* should be one of the principallst things you are to tender; neither can it be blemished, without some touch to your Credit. I haue knowne some inconsiderate mothers, and those none of the lowest ranke or quality, who either out of a confidence they had of their daughters good carriage, or drawn with the hopes of some rich Suitors to aduance their marriage, haue vsually giuen too free way to opportunity, which brought vpon their daughters names a spreading infamy.

Your *instructions* will doe well with them, till society

ciety deprave them: diuert then the occasion, so shall your daughters, be they neuer so poore, haue good portions of reputation. Suffer not then those who partake of your image, to lose their best beauty. Sigh then if they bee soyled, for their shame mult bee on you asperfed.

Grace is a pure balme, and consequently requires a pure and sound vessell. In vaine is it infused, if the vessell be not whole and sound to preferue it. Looke then to your owne actions; these must informe them; Looke to your owne examples, these must confirme them. Without you they cannot perish; with you they may. What will you doe with the rest that is left, when you see a part of your selfe lost?

The *Harpie* hath the face of a man, but a Bird so cruell by nature, as when she is an hungry, she wil assault any man and kill him. After which bloody repast, she becomes thirsty, so as, going to the Riuer to quench it, she sees her owne face; and recalling to mind how it resembles him whom she slew, she conceiues such grieffe, as she dyes therewith. If your Education or *instruction* deprave those who deriue their beginning from you, the resemblance of this story may haue proper relation vnto you. But if your pious examples enable them, their proficiency in vertue shall ennoble you; your comforts shall be multiplied in them; your hopes seconded by them; and to your euer-living fames, the memory of your vertues preferued by them.

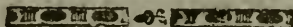
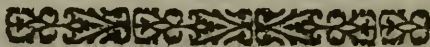
Let not that adage proue true; in respect of your Charge: "*The most precious things haue euer the most pernicious Keepers.*" Nothing more precious than a Virgins honour; it were shame for the mother to proue a *Tarpeian* or treacherous keeper. That Conceit was elegantly expressed by the Emperour *Charls* the fifth, in his instructions to the King his sonne;

That

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“ That Fortune bad somewhat of the nature of a woman ;
 “ that if she be too much woo'd, she is the farther off. But
 I hope I shall not finde that auerfeneffe in you. I haue
 wooed you in words ; expresse your selues wonne by
 the testimony of your workes. I would not follow
 the indiscretion of Empericks, which minister same
 medicines to all Patients ; I know well, that such
 Physicke as agrees with age, would not agree with
 the hot constitution of youth : To either sort there-
 fore haue I applyed my feuerall receipts : and to both,
 doe I addresse my conclusion.

“ Let the whole progresse of your Conuersation
 “ be a continued Line of *instruction* ; Let the mother
 “ discharge her office in *commanding*, and that with-
 “ out too much rigour or indulgence ; Let the daugh-
 “ ter performe her duty in *obeying*, with all faithfull
 “ and filiall obseruance : So shall *honour* grace you
 “ here, and *glory* crowne you there with an heauenly
 “ inheritance.





THE ENGLISH Gentlewoman.

Argument.

Honour is painted, when it is not with vertue powdered; No cloath takes such deepe tincture, as the cloath of honour; Honourable personages should be presidents of goodnesse; Vertue or vice, wherersoever takes hold first, retaines a deeper impression in honour, than any lower subiect; That, vertue may receiue the first impression by means of an in-bred noble disposition, seconded by helpes of Education; Which reduc'd to habit, aspires to perfection.

HONOUR.



Promotion discouers what men be, but true Honour shewes what they should be. That is fed with a desire of being *great*; this is inflam'd with a noble emulation of being *good*. It is a miserable thing to obserue what braue and heroicke Spirits, whose resolutions neither danger could

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could amate, nor any disaster perplexe, haue bene madded with an ambitious quest after *Honour*; what difficulties they incoutred; what oppositions they suffered; what intricate passages and prouinces they entertained! Corriuals they could not want in their rising; nor Enuyers of their *greatnesse* in their setting; nor Spectators to reioyce at their setting. Rough and menacing was the Sea, on which they sayled; dangerous and sheluy the wayes, by which they passed; yea, full of disquiets was the Perr, at which they arriued. Nay, which is worse; in what sinister and indiscreet paths would they walke; vpon what strange plots and proiectments would they worke; how discontentedly and disconsolately, with *Themistocles*, would they walke, till they attained their end: which, many times, brought them to an vntimely end? So quickly is poore man deluded with this shady picture of *greatnesse*, as hee will not sticke to engage for it his hopes of quietnesse.

Honor is painted, when it is not with vertue pondred.

But these bee not those *Eminent Personages*, of whom I am now to treat: for such mens *honour* is meerey *painted*, because it is not with *vertue pondred*. Merall Philosophy, much more our Christian theory, could neuer hold that for deserving *greatnesse*, which had not neare relation to *goodnesse*. Those onely they esteemed worthy *honour*, who did not seeke it, much lesse buy it, but were sought by it. Such as knew not what it was to admire the *purple*, nor fawne on a rising *favorite*; but interueined their actions with the precious Oare of Diuine vertues. Such as had attained to a singular Command or foueraignty of their affections: so as, they had learned to say as *Chilo* answered his brother, *We know how to suffer iniuries*; so doe not these fiery and furious spirits. It is a poore expression of *greatnesse*, to exercise it in reuenge; or in triumphing ouer inferiours;

or

or countenancing vniust actions. These detract from *honour*; neither can their memory liue long, who makes authority a Sanctuary to wrong. Know then, (noble *Gentlewomen*) that your *Honour*, be it neuer so eminent; your *Descent*, be it neuer so ancient; lose both their beauty and antiquity, if *vertue* haue not in you a peculiar soueraignty. Be your wanton fancy painted and trimmed in neuer so demure or hypocriticall disguise; Be your ambition or Courtly aspiring neuer so shrouded with gilded shadowes of humility; Be your vnbounded desire of reuenge neuer so smoothly coloured with the seeming remission of an impressiue iniury. In a word, should you neuer walke so couertly in a Clowd; nor neuer so cunningly with a dainty kind of dissembling gull the world; all this will not auayle you. When your bodies shall come to be shrouded, then shall all your actions be vncafed. Rumour then will take more liberty to discover vnto the world, what you did in it. Shew me that deepest dissembler, who retired himselfe most from the knowledge of man, and came not to discovery, for all his secrecy, to the eyes of man.

Many you haue knowne and heard of, that were *great*, but failing in being *good*, were their pretences neuer so specious, did not their memory rot? *Iezabel* was more eminent in titles than *Abigail*; but lesse glorious in her fame. Such a poore piece of *painted stufte* is that adulterate *honour*, which from *vertue* receiues not her full lustre. When the subtil Spider shall weaue her curious web ouer your Monuments; when those beauteous structures of yours shall bee dissolued; when all your titular glory shall see obscured; when those fading *honours*, on which you relyed, and with which you stood surprized; shall be estranged: and you from this good'y low Theatre of earth translated; it shall be then demanded of you,

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not know how eminent you were in *greatnesse*, but how feruent in actions of *goodnesse*. While your skinnes then are with choycest *Oodours* perfumed, let your soules be with purest *vertues* poudered. Now for *vertue*, would you know how to define her, that you may more eagerly desire to become her retainer? Or would you haue her described, that you may thence collect how well she deserues to be obserued? Hear the Poet;

*Vertue in greatest danger is most shorne,
And though opprest, is neuer ouerthrowne.*

Such a noble resolu'd temper euer accompanies *vertue*, as no prosperous successe can euer transport her, nor any aduerse occurrent deiect her. She feeds not on the ayrie breath of vulgar applause: her sole ambition is to aspire to an inward *greatnesse*; to be truly *honourable* in the title of *goodnesse*. Great attendance, punctuall obseruance, stately retinues are not the objects she eyes: shee loues to be knowne what she is, by that constant testimony which is in her, rather than by any outward ornament, much lesse formall Complement, that may apishly suit her.

Would you enter then (Gentiewomen) into a more serious suruey of your selues? Would you rightly vnderstand wherein your persons deserue *honour*, or how you may be eternally honoured by your Maker? Tender your seruice to *vertue*; auoyd what is hurtfull; admit what is helpfull. Sacrifice not a vaine houre to the Altar of vanity. Employ your time in exercises of piety. Dedicate your dayes to the advancement of Gods glory. See not that poore soule in want, which your noble compassion will not relieue. Haue you *friends*? hold them deare vnto you, if deare in the eye of *vertue*; otherwise, discard them, for you shal bee more stained by them, than strengthened

strengthened in them. Haue you *foes*? if *vicious*, they deserue euer to be held so; but if they affect *goodnesse*, prize them about the value of your highest fauning friends: who, as they are meere obseruers of the time, preferre your *fortunes* with which you are enriched, or *honours* to which you are aduanced, or some other by-respect secretly aymed, before those *essentiall parts* which are in you, and truly ennoble you.

Are you of esteeme in the *State*? Become powerfull Petitioners for the poore mans sake. Preferre his suite, entertaine a compassionate respect of his wrongs. Labour his reliefe; and doe this, not for the eyes of men, but of God; who, as hee seeth secretly, will reward you openly.

Againe; haue you such as maligne your *honour*? Their aspersions cannot touch you; Hee that made you, hath made you strong enough to despise them, and with a patient smile, or carelesse neglect to slight them. The sweet smell of your *vertues* hath already dispersed themselues; your memory is without the reach of infamy: liue then secure, while your *vertues* shine so pure. Retaine a true and vneforc'd humility in you; so shall *honour* appeare more graciously in you. Imitate not those sudden-rising *gourds* of *greatnesse*, who haue no sooner attained the titles of *Ladies*, than this report makes them put on a new port; old acquaintance must be forgot; scorne must sit on their browes; and a contemptuous disdain on their lips. Though their mold be but the same, they would faine change themselues into another mold. These are such as deserue not your knowledge; though they be by their titles honoured, their titles by their ignoble actions become blemished. Let them therefore study making of a face; composing of their gate; preserving of their vaine pompe; with

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an vnbeseeing port : while your Contemplation shall fixe it selfe on no other, obiect, than that true expresse end of *honour* : which is, to retaine a Christian humility in your state ; a noble Compassion in your eye ; an affable sweetnesse in your discourse ; an exquisite practise of *goodnesse* in your whole life. To dis-esteeme *vertue*, and hugge that painted Idoll of titular *honour* ; is to contemne the *Instrument*, and foolishly to prize the Case or Cover. Be ye neuer so eminent, ye are but *painted Trunks*, if *vertue* be not resident. Let her then not onely be *resident* but *president* ouer all your actions ; so shall you not onely liue but dye with *honour* ; by leauing that succeeding memory of your *vertues* behind you, that time may here eternize you, when time to eternity shall change you. For as salt to euery subiect, whereto it is applied, giues a saouour ; so giues *vertue* the sweetest reilish vnto *Honour*.

No cloath takes such deepe *tinture*, as the Cloath of *honour*.

Cloath dyed in graine retaines euer the deepest colour ; but none of deeper dye than the *Cloath* of *Honour*. If it be but with the least blemish *inck*, it can neuer wipe off that *taint*. Spots in white are soonest discerned, & errors in great personages, whose actions should be *whites* for inferiours to shooe at, are quickliest discovered. True Corall needs no colour ; no more needs true *Honour* any exterior lustre. When *Parafius*, that exquisite Painter was to take a Counterfeit of *Hellen*, hee drew her with her head-attire loose ; and being demanded the reason, answered, *She was loose*.

Be your actions neuer so darkely shrouded, nor your amorous encounters cunningly carried ; there will be euer some priuate Pencill to portray them, some quicke-sighted eye to display them. Loues en-

teruiew

teruiew betwixt *Cleopatra* and *Mark Anthony*, promised to it selfe as much secure freedome as fading fancy could tender; yet the last Scene clozed all those Comicke passages with a Tragicke conclusion.

No pleasure can bee constant, vnlesse it afford inward content; nor can it minister content, vnlesse it be on *vertue* grounded. *Honour* then must chuse for her selfe such a *Consort*, as shee may not bee ashamed to haue chosen. A vigilant Circumspection should attend her; resembling in this particular, the watchfull *Crane*, whose wary eye euer seares, and by a timely feare prevents surprizall. Now, there is nothing that asperleth a deeper stain vpon the *Cloath of Honour*, than too much attention vnto Sycophants. These are they, which transport *Honour* about her selfe, by bringing her to a vaine and odious idolizing of her selfe. These will not suffer their Trencher-patronesse to reflect on her selfe, nor to enter into a priuate treaty with mortality. Those bee too sowre and seuerer Tractates for *greatnesse*. Death is to bee thought on with these, when nothing else is to be thought on. O what pernicious Comforts be these for noble Personages? *Aristhenes* said truly of them; *Præstat eis xόρας quàm eis νόλας incidere*: for Rauens feede onely on dead Carcasses, but flatterers vpon liuing men.

O banish these your Portells! Their glozing will labour your Confusion. They will make you forgetfull of your being, and consequently depriue you of your well-being. Euery foole (saith *Menander*) will be taken with arrogance & applause; whereas the iudiciously wise account it their highest happinesse, to meditate of the meanes how to prevent their highest unhappinesse. It is a miserable thing in a man, to make himselfe a beast, by forgetting himselfe to be a man. Which vsually comes to passe, when wee
pro-

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propose before our bleered and deluded eyes the glorious Spectacles of this Theatre of vanity, but neuer seriously meditate of our owne frailty, nor of the excellency of that Supreme beauty, which makes the enioyer absolutely happy.

That Mot of the *Athenians* to *Pompey* the Great, *Thou art so much a God, as thou acknowledgest thy selfe to be a man*, was no ill saying: for at the least to be an excellent man, is to confesse himselfe to be a man. *Viols*, though they grow low and neare the earth, smell sweetest: and *Honour* appears the fullest of beauty, when she is humblest. Alas! what are titles worth, when deserts are wanting? The best signall of *descent*, is distinguished by *desert*. *Antiochus* was at one time saluted both *Empereur* & *Emperour*, a glorious Prince, and a furious Tyrant. So fitting is the applause of the vulgar, as it neuer conferres on the subject it approues or applauds, any permanent *honour*. It is miserable (saith the Poet) to rely on anothers fame; but worse, to begge fame from them that are infamous. It is prayse-worthy to bee by some displayed; yea, vertuous actions, should they bee by vicious persons commended, would rather lose of their lustre, than become any way improved. To be cheerefull in aduersity, humble in prosperity, and in both to shew a temperate equality, is worthy praise, and deserues *Honour* for a prize. Yet, should these be but onely pretences to gull the world, or delude the simple admirer, they would in time vnmaske themselves, and display their counterfeit insides with shame to the world. False and aduſterate colours will not hold, nor vertuous semblances long retaine the esteeme they haue. We haue euer held them for most ridiculous, who follow the fashion, and were neuer yet in fashion. And such are all those Counterfeit followers of *vertue*, who pretend fairely, but fall

Horace.

off

off slowly. These may be properly, in my opinion, compared to our new counterfeit stufes; which, as at first they are made best, so do they weare best at first. Your Cloath, *Gentlewomen*, must be of another nap: it must not be the best a farre off. Flowers, Edgings, Laces, and Borders doe beautifie the outward attire, but adde no grace to the inward man. Now, that *Cloath* is the best, which shrinks the least.

Doe any extremities encounter you? Let the innocency of your vntainted mindes cheere you? Doth disgrace or infamy presse you? You haue a *Cloud of witnesses* within you, that can beare testimony of you, and for you. That person needs not feare any foe, that hath within him such an incomparable friend. There was neuer any yet so happy, as to bee wholly freed from aduersity, and neuer feele any gusts of affliction. Trials of patience are sweet encounters; by a minde rightly-resolued, they are with more delight than distaste entertained. Which, as they come not vnexpected, so are they no lesse cheerefully receiued.

It is the argument of a *generous* spirit, to expresse his highnesse most, when the world accounts of him least. *Honour*, if truly grounded, can looke in the face of terrour, and neuer be amated. Her deuice deseru'd approuement, who in the portrature she made for her selfe, directed her eye to the picture of *vertue*, and pointing thereat with her finger, vsed this *Imprezza*: *That picture is my posture*. Truth is, shee that makes *vertue* her *obiect*, cannot but make euery earthly thing her *subiect*. Yea, there is nothing shee weares, which she makes not a morall vse of to better her selfe. Her very *attire* puts her in minde of what she was before she needed it; and how breach of obedience necessitated her to weare it. Shee will not therefore pride her selfe in her shame, nor glorifie her selfe in the couer of sinne. Shee cannot eye
her

HONOUR. her selfe with any selfe-loue, seeing she lost her selfe by affecting that which she ought not to loue. Her *head-tyre* puts her in minde of the *helmet of saluation*; her *stomacher*, of the *breast-plate of righteousness*; her *parlet*, of the *shield of faith*; her very *shoes*, of the *sandals of peace*. In this Tabernacle of earth, shee is euery day nearer her port of rest; for her discourse is euer seasoned with discretion, winged with deuotion, and graced by her owne conuerſation.

She is none of these, who are Saints in their tongues; but Devils in their liues: Shee propounds nought fit to be done, which shee confirms not with her owne action. Againe, for her actions, shee is free from publike scandall, as her whole life is a golden rule of direction, a continued precept of instruction. In a word, she considers from whence she came, her *descent* was noble, and this she graceth with noble vertues. Her *house* must receiue no dishonor from her, but an ample testimony of a deseruing successour.

Let this *Idæa*, *Gentlewomen*, be your Pattern. Pure is the *Cloath* you wear; let no staine of yours blemish it; no Moath of deserved detraction eat into it. Many of your Sexe, though highly borne, haue so blemished the *honour* of that *house* from whence they came, and corrupted that *noble blood* from which they sprung, as their memory rots, yet their infamy liues. Againe, others there haue beene, who though obscurely borne, yet by those eminent vertues which did adorne them, those Diuine parts which did truly ennoble them, they became enlighteners of their obscurity, filling Annals with their glorious memory. Imitate these; relinquish those. *Honour* is not worth receiuing, vlesse it be entertained by one that is deseruing: yea, how many haue incurred disgrace by dis-esteeming *vertue*, when they were aduanced to highnesse of place? Nay, how many

many while they liued obscure, liued secure, and preferued their good names, who afterwards, by becomming *great*, lost that priuate esteeme which before they posselt? So hard it is to encounter with *honour*, and euery way returne a sauer.

Seeing then no *Cloath* takes such *deepe tincture* as the *Cloath of Honour*; Let no vicious aspersion spot it, no corrupt affection staine it; lest, by being once blemished, it bring that *honour* into contempt, which before you retained.

Landmarkes are vsually erected for direction of the Mariner, and Magistrates elected for instruction of the inferiour. The keele of mans life, being euer more laden with *vanity* than *verity*; and more chilled with the bitter gusts of affliction, then cheered with the soule-solacing drops of true consolation, is euer tossed with contrary windes: neither, without the helpe of some expert Pilot, can poore deluded man arriue safely at the Port where he would be. Pride transports him, auarice infects him, riot corrupts him, sensuality secures him, anger distempers him, enuy consumes him, idlenesse duls him. Thus becomes he piece-meale diuided from himselfe, because he reflects not with a pure and impartiall eye vpon himselfe. What great need stands he in then of direction in this Maze of misery, vale of vanity? He portraid him well, who in the description of him, stil'd him a *story of calamity*, a *statue of infelicity*. He is fraile in resisting, prone to falling, slow in rising. Examples then were vsfull, to conduct him in his Iournall. And who more fit to be these *Presidents*, than such whom an honourable descent hath ennobled, or Princes fauour aduanced? It is not for these to entertaine any seruile or degenerate affection, nor

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to harbour one mutinous thought against the souerainty of reason. To be a *Lady of honour* is more then *titular*. She is onely eminent, who makes eue-ry action of her life a vertuous *president*. Goodnesse must be infused in her *blood*, that *descent* may partake of *desert*. Now, there be three especiall obiects, vpon which they are to reflect: *Charity, Chastity, Humility*.

An *honourable* minde is best showne in her *Liberall* and *compassionate* exhibition to such, whose necessities require reliefe. Yea, she loues those best, to whom these arguments of bounty are in highest measure expressed. She auerts not her care from the needy beggar, she will shew him all fauour for his image or feature. She holds it an vnbecoming state, to entertaine a sowre looke, where noble pittie should beget in her a compassionate loue. She is so daily and duely inured to *workes of mercy*, as shee ioyes in no obiect more than occasion of bounty. Shee considers (and this she Diuinely applies vnto her selfe) how nought but vanity is to be attributed to them, retaine they neuer so much earthly glory on them, who dwell in houses of clay, whose *foundation* is in the *dust*, which are *crushed* before the *Moath*. Silken vanity cannot delude her, nor any opinionate conceit of her owne estate transport her. Her minde is not subiect to wa-uering, nor her walke to wandring. Be her life long; her goodnesse becomes improued: be it short; her desires are crowned. Neither referues shee the gleanings for him, that is Master of the Haruest. Pouer-ty, appeare it neuer so despicable to her *eye*, it conueyes compassion to her *heart*. Shee giues Almes of the best, for his sake whom shee loues best. A mi-ferable minde she hates; for she conceiues how nothing can be better worth enioying, than a liberall desire of disposing: which she expresseth with that
cheere-

cheerefull alacrity, as it inhaunceth the value of her bounty. Thus shee liues in a free and absolute command of what she enioyes; with an *hand* no lesse open than her *heart*; that *action* might second her pious *intention*.

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Neither is the true Nobility of her minde lesse discerned by her loue to *Ceasity*. Pure bee her thoughts, and vntained. The Sanctuary of her heart is solely dedicated to her Maker; it can find no roome for an inordinate affection to lodge in. Shee knowes not how to throw out her loue-attracting Lures; nor to expose the glorious beauty of her soule to shame. A moments staine must not blemish her state. Shee will not therefore giue her eye leaue to wander, lest it should betray her *honour* to a treacherous intruder. How weak proue those assaults, which her home-bred enemies prepare against her? Her *looke* must bee set on a purer Object than vanity: Shee will not eye it, lest shee should be taken by it. Her *Discourse* must be of a better subiect than vanity: Shee will not treat of it, lest she should be engaged to it. Her *thoughts* are not admitted to entertaine vanity: They must not conceit it, lest they should be deceiued by it. Occasions wisely shee foresees, timely preuents, and consequently enioyes true freedom of minde. You shall not see her consume the precious oyle of her Lampe, the light of her life, in vnseasonable reere-bankers; vnprofitable visits; or wanton treaties. Those will shee not admit of for companions, who are prodigall of their *honour*. These shee reprobues with a mild spirit, labouring to reclaim them with an ingenuous tender of her vertuous compassion towards them. None shee more distasteth than these Brokers or Breakers of licentious bargaines: Shee excludes them the List of all ciuill society. How cautelous shee is, lest suspicion should

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tax her? Outwardly, therefore, shee expresseth, what she inwardly professeth. That *honourable bloud* which she from her Predecessors receiued, till death surprize her, will shee leaue vntainted. Neither is there ought shee hates more than *pride*, nor scornes more than *disdain*. Shee rightly considers how her daies are *mensurable*, being but a span long, which implies her breuity; and *miserable*, being *altogether vanity*. Shee disclaymes that state which consists in scornefull lookes; A sweet and affable Countenance shee euer beares: The *honour* she enioyes makes her humbler; and the prayes which are giuen her, work in her thoughts no distemper. So farre is shee from affecting the pompe of this world, as it growes contemptible to her higher-mounting thoughts. A faire and well-seeming retinue shee euer keeps about her: but none of these must be Sycophants, with their oylie tongues to delude her; neither must any, who cloaths his Countenance with scorne, attend her. Shee obserues on what steepe and dangerous grounds ambition walketh. Her sleepes are sweeter; her content higher; her thoughts heauenlier. It is one of her greatest wonders, that any one should be so rest of vnderstanding, as to forget what infirme ground he stands on. The purest Creature, be she neuer so absolute in her feature, is of no richer temper than *Earth*, our Common-mother. She is wiser than to preferre a poore handfull of *red Earth* before her choycest treasure. Though her deserts merit *honour*, shee dis-esteemes her owne deseruings: being highly valued by all but her selfe. Thus shee prepares her selfe daily for what shee must goe to. Her last day is her euery dayes memoriall. Lower may her body be, when interred; but lower can other mind be, than at this instant. So well hath shee attained the *Knowledge of her selfe*, as she acknowledgeth all to be fraile, but none frailer than her selfe.

Here,

Here, *Gentlewomen*, haue yee heard in what especiall Obiects you are to be *Honourable Presidents*. You shine brighter in your Orbe than lesser Starres. The beames of your reflecting vertues must admit of no Eclipse. A thousand eyes will gaze on you, should they obserue this in you. Choyce and select are the societies you frequent, where you see variety of fashions: imitate not the *newest*, but *neatest*.

Let not an action proceed from you, which is not exemplary good. These that are followers of your *persons*, will be followers likewise of your *lines*. You may weane them from vice, winne them to vertue, and make them your constant followers in the serious practise of piety. Let your *vertues* cloath them within, as their *veiles* doe without. They deserue not their *wage*, who desist from imitating you in actions of *worsh*. Your priuate family is a familiar Nursery; Plants of all sorts are there bestowed. Cheere and cherish those that be tender; but curbe and correct those that be of wilder temper. Free and fruitfull Siens cannot be improued, till the luxurious branches be pruned. But aboue all things; take especiall care that those vices spread not in you, which are censured by you. You are Soueraignes in your families; neither extend your hand too much to rigour; neither contract it by shewing too much remifnesse or fauour. Let neither vertue passe vnrewarded, nor vice, if it grow domineering, passe vnreproued. Foule enormities must admit of no Priuileges. No; should you, by a due examination of your selues, finde any *bosome-sinne* secretly lurking, any subtill *familiar* priuately incroaching, any distempred *affection* dangerously mutining: Be your owne *Censors*. Be not too indulgent in the fauouring of your selues. Proficients you cannot be in the Schoole of vertue, vnlesse you timely preuent the ouer-sprea-
ding

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ding growth of vice. Let not your *Sunne*, the light of your soule be darkned; Let not your *Spring*, the fount of your vertues be troubled; Let not your *Fame*, the perfume of your *Honour* be impaired. As you are *generous* by *descent*, be *gracious* by *desert*. *Presidents* are more powerfull than *Precepts*. Be examples of *goodnesse*, that you may be heires of *happinesse*. The *style* you enjoy, the *state* you retaine, the *statues* which after you may remaine, are but glorious trophies of fading frailty. Vertues are more permanent Monuments than all these; these are those sweet flowers that shall adorne you liuing, impall you dying, and Crowne you with comfort at your departing. Lastly, as you were *honourable Personages* on Earth, where you were *Presidents* of *goodnesse*, so shall you be glorious Citizens in heauen, where you are to be Participants of all *happinesse*.

Vertue or *vice*
whether soe-
uer takes
hold first, re-
taines a dee-
per impressi-
on in *honour*,
than any low-
er subiect.

V Here *Vertue* is sowne in a noble Seed-plot, manured and fructified by good discipline, strengthened by Example, and adorned with those more gracefull parts, which accomplish the subiect wherein *vertue* is seated: what bickrings of fortune will it sustaine? What Conflicts in the necessities of nature will it cheerefully encounter? Her spirit is raised aboue any inferiour pitch. Yea, the habit of *goodnesse* hath wrought such diuine *impressions* in her soule who is thus disposed; as society may improue her, but cannot corrupt her, because a zealous affection to *vertue* doth possesse her.

You shall euer obserue these, whom Nobility of blood hath aduanced, to retaine some seeds or semblance s of their progenitors, which are so impres-
sue in them, as no occurrent, be it neuer so violent, can eltrange these from them. Here you shall see a
natiue

natiue affability, or singular art of winning affection, to one naturally deriued. There in another such a rough and vnseasonable austeritie, as her very countenance is the resemblance of a *Maluola*. Some from their infancy haue retained such a sweet and pleasing Candor, as they could couer anger with a cheerefull smile, and attemper passion with a gracefull bluth. Besides, they had the gift to expostulate with their discontentes, and by applying seasonable receipts to their wounds, free themselues from falling into any desperate extreames. Others would rather dye, then suffer the *expressions* of their *Passions* to dye. For affronts, as their spirits could not beare them, so did their actions discouer them, and make them objects of derision to such as obseru'd them. And whence proceeds all this? Surely, from the very first relish of our humours; when that *unwrought Table of youth* becomes furnished with choice characters; and the *Subiect* begins to affect what is engrauen in them; by continuance of time they become so habituate, as no art can make them adulterate. *Sempronia* was too light in her *youth*, to be staid in her *age*. *Fulvia* gaue too much way to her passion in her *youth*, to attemper it in her *age*. *Zantippe* was too shrewd a maid, to become a quiet wife. What *Nature* hath not effected in vs, may by industry be facilitated in vs, so we begin to worke, while the waxe is soft. O *Gentlewomen*, how many, whose excellent endowments deserue admiration, either by selfe-opinion haue become transported, or by giuing loose reines to passion, haue miserably wandred, or by inueying against others more deseruing parts, haue wittingly transgressed? By which meanes, they become spectacles of contempt, who otherwise by their conceiuing discourse might haue giuen occasion of content. It is too true, that the liberty of *greatnesse* is such, as it is
more

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Arist. 3. de anim
ma.

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more apt to finde fewell to feede the humour of *vice*, then to minister any vsfull ingredience for the recouery of *vertue*. Great mindes are many times sicke of great maladies, which by soothing parasites become insensible, and consequently incurable. *Vice* in a poore habit neuer retaines that maiesty, which it displays in a richer roabe. Is it so? Reflect then vpon your selues; if *vice* seeme so specious, what will *vertue* do. (Though all your *vertues* be but indeed specious *vices*.) Belecue it, if you cherish *vertue* in your minority, she will performe the office of a faithfull guardian. The widdowes teares shall be very few, for she will finde *justice* to redresse her: the Orphans cryes shall not be to loud, she will finde *compassion* to cheere her. The State shall not exclaime of surfeits, for *temperance* shall shield her: nor the Church of coldnesse, for *zeale* shall inflame her: What a sweet *consort* is an *unison* of *vertues* to the eare of a diuine soule? All other Musicke is disrellishing, because it workes not on the affection.

Now would you know whence it comes, that *vertue* or *vice*, whethersoeuer takes hold first, *retaines* a deeper *impresson* in *Honour*, than in any *lower* subject? The reason is euident: As in their state or condition they are more eminent, so is their representatiue example in others more inherent. Doe these *honourable* personages then loue *vertue*? they are *vertuous* molds vnto their followers: they shall finde in their *shadows* what they expresse in *themselves*. *Iulia* could not be *loose*, when *Lucrecia* was so *chaste*: she saw that in her *Mistresse*, which deseru'd loue, and to that shee conform'd the line of her life. To *confort* at vnseasonable houres with loose louers, or to entertaine light discourse to beguile time, was no authenticke doctrine in her *Mistresse* family: no day was without her taske, no night without her pecu-

liar employment. There is no question, but the prime yeeres of this noble Lady were seasoned with such exquisite instructions, as what her *youth* had received; were not in her riper *yeares* to bee abolished. First motions haue *deepe impressions*: especially, when they become seconded by examples of authority, whose very persons impose on their Pupils a resistlesse necessity. The estimate of *Honour*, with those who are truly *honourable*, is at too high a rate to engage it selfe to the hazard of disgrace, for any temporary *profit* or *delight*. Their onely *profit* is to become *proficients* in the practice of *Virtue*; Their highest *delight*, to subdue their delights to the obedience of reason, for the loue of *vertue*. Such as these, are to be accounted onely *Noble*; for their *desires* are so, which they euer ennoble with deseruing actions. For tell me, can any one whose iudgement is not blinded, or inward light not wholly blemished, esteeme that *Person* for *honourable*, whose *Outside* onely magnifies it selfe in a *point* head, a *poland* sleue, and a *Protean* body? No; these are but outward badges of their inward vanity. These haue too much coare at their heart, to be of sound health. If they haue no other expressions to deblaze their *honour*, they are rather objects of *Contempt* than *State*, be they neuer so glorious to the eye of our vulgar.

It hath beene (and I could wish it were not to this day continued) an vsuall forme of breeding, with some more eminent Persons, to haue their Children practise a kinde of state from their infancy; which, indeed, being truly defined, was a phantasticke supercilious garbe, which discovered more pride than deserued *praise*. Neither could these so easily relinquish in their *age*, what was commended to them in their *youth*. For such as commonly attended their persons, extolled whatsoever they saw by them,

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or in them expressed, such is the misery of *greatnesse*, that if it be not an exact Censor and reprover of her owne vanity; They shall finde approuers of it by those odious professors of *Sycophancy*, whose glozing condition hath bene the ruine of many a noble family. For what may bee the vsuall dialect of these *Tame Beasts* to their bounteous Benefactors, those prodigall-disbursers of their fathers prouidence, but this parasiticall parley? "It would well become you, "to be rarely seene, reseruedly affable; to retaine "state in your peace, awe in your face, scorne in your "eye, a storme in your brow, with a gracefull con- "tempt in all your carriage. An excellent direction to purchase hate. These *followers* are not for your *honor*. The way to diuert their straine, is to affect what they distaste. You cannot want vitious Libertines to second you in a sensuall course, if your owne disposition stand so affected. *Calphurnia* could not be good, when *Messalina* was so nought. Your *lines*, as they are *lines* to your selues, so should they be *lights* vnto others. Are you modest? it will beget a loue of modesty through all your family. Not one who owes their obseruance to you, but will admire this *vertue* in you, and practise it in themselves, because they see it so highly valued by you. Againe; Lightnesse or any irregularity in you whatsoeuer, will not redound onely to your owne, but your whole families dishonour. Which opinton once possesse, your *Honour* receiues such a mortall wound, as no continuation of time (so lasting is the record of infamy) may perfectly cure it; which seemes confirmed by our moderne Poet:

*Search all thy bookes, and thou shalt find therein,
That Honour is more hard to hold than win.*

How cautelous then ought you to bee of that,
which

which preserves your well being? Many nobly descended, are sufficiently instructed, how to retaine their state, what place to take, by remembering whence they came; meane time, they forget whence they came first. O consider how this *Speciosior pulvis*, this more specious or seemingly precious dust of yours is but dust. *Vice* will but *varnish* it; it is *vertue* that will richly *enammell* it. Your *birth* rather restraines than improves your liberty; your sexe should detract from it selfe, were it estrang'd from modesty; your beauty, honour, and all, are seruants to time, or worse, if bestow'd on vanity. Let *vertue* retaine such deepe *impression* in you, as no vicious affection may seize on you. Occasions are dangerous persuasions: prevent therefore the meane, that you may atttaine a more glorious end. That onely deserues your loue, which shall make you for euer liue. *Vertue*, if you loue her and liue with her, by becomming your *surmount*, will crowne your happy memory with succeeding *honour*.

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IT is vsually obseru'd, that *Hawkes* of one *Ayrie*. are not of one *nature*; Some are more mettall'd, others more lazy. As in *Birds*, so in all other *Creatures*. *Linia* and *Inlia*, *Augustus* his daughters, were sisters, but of different natures. Some there are, who euen from their infancy haue such excellent seeds of natiue goodnesse sowne in them, as their *dispositions* cannot relish ought that is irregular. In arguments of discourse, they are moderate; in Company temperate; in their resolues constant; in their desires continent; in their whole course or carriage absolute. Others naturally so peruerse, that

That vertue may receive the first impression by means of an in-bred noble disposition, seconded by helps of Education.

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* These are described to life in the person of an humorous fantastick in this pleasant Epigram.

She that must eat her breakfast in her bed, And is til noon in wimming of her head, And sits at table like a maiden-Bride, And talks all day of nothing but of pride:
 "God may doe
 "muchin mer-
 "cy for to saue
 "her,
 "But what a
 "case is he in
 "that shall
 "haue her?"

* This was formerly instanced in that memorable example of *Sputimia*, pag. 104.

like our * *humorous Ladies*, they can affect nought that others loue, nor relish ought that others like. The byas of their fancy runnes still on the fashion; their tongue a voluble Engine of feminine passion; their resolues full of vncertainty and alteration. The whole Enterlude of their life a continued Act of femall-follies. It were hard to winne *these* to the loue of *vertue*, or *those* to delight in *vice*. This might easily be illustrated by diuers memorable instances, personated in such; who from their very Cradle, became seriously deuoted to a religious priuacy, supplying their want of bookes, wherein they were meerey ignorant, with a deuout and constant meditation of Gods works, wherein they employed their whole study.

Industrious were their hands in labouring, and bounteous were they in bestowing. A natiue compassion lodged in their hearts, which they expressed in their charitable workes. Hospitality to the stranger and needy beggar, was their highest *honour*. Suffer they would the height of all extremes, ere they would suffer the desolate to want reliefe. So strongly were their affections fortifi'd against the assaults of an imperious Louer; as death was to them a cheerefull object to preferue their high-priz'd *honour*. Such singular effects as these, haue beene vsually produced by an *innate noble Disposition*; so as, some of these whom wee haue here cursorily shadowed, were endowed with such virile spirits, as they stickt not to spit in the face of tyranny; others were not abash'd to * disfigure their owne beauty, lest it should become an adulterers booty. In these had *vertue* taken such *deepe impression*, as nothing could deeply touch them, but what trenched on their *reputation*. Though by nature they were timorous, and inconstant, resolution had so prepar'd them, as they became discreet-

ly valiant; looking death in the face without feare, and embracing her stroake as a fauour. Doe you admire this in them? Imitate them, and you shall be no lesse by succeeding times honoured, than these in ours admired. Conceiue your life to be an intricate Labyrinth of affliction; the very anuill, whereon the heauy hammer of misery incessantly beateth. Reflect on your *birth*; and you shall perceiue how you giue the world a good morrow with griefe; Looke at your *death*; how you bid the world good night with a groane. Ioy then cannot be long lasting, when you are daily taking leaue of the place where you liue; which now, though liuing, you are leauing. Besides, no continued hope of comfort can bee expected, where *feare* presents her selfe an inseparable attendant.

*Feare has command o're subiect and o're King,
Feare has no Phere, feare's an imperious thing.*

To allay which *feare*, addresse your selues to *that* most, which may giue you occasion of fearing least. And what may that *receipt* be? A minde purely refin'd from the corruption of this infectious time. Meditate therefore of that neuer fading beauty that is within you. Labour to preferue it from the iniury of all inroaching Assailants. If your *selfe* with any painted flourish of light Rhetoricke wooe her, timely preuent her before shee winne her. If the *world* with her Lure of *honour*, command, or the like, seeke to draw her; reclaime her, lest vanity surprize her. If her *profest Enemy* labour to vndermine her, make knowne his long-profest enmity vnto her, that a vigilant circumspection may arine her. Admit, your *dispositions* become sometimes auerse from the practice of that which you should most affect; diuert the Current of them. You loue *liberty*; confine it to moderate restraint. You affect *honour*, curbe it
with

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with a serious meditation of your owne frailty. You desire to *gather*; sowe your bread vpon the *water*: Charity will bring you quickly to a better temper. You admire *gorgeous attire*; remember the occasion how you first became cloathed: had not sinne beene, these poore habiliments had neuer needed. Doth *delicate fare* delight you? Consider how it is the greatest misery to pamper that delicately, or cherish it with delicacy that is your mortall and profest enemy. Doe *wanton Concoys* worke on your fancy? Cure betime, this dangerous phrenzy. Auert your *eye*, lest it infect your *heart*: Conuerse with *reason*, and auoid nothing more than *occasion*. Doe you finde your *affections* troubled, or to *passion* stirred? Retire a little from your selues; attemper that boyling heat which workes so violently on you: and in the end, resolve thus; "It will redound more to our *honour* to "bridle *anger*, than to engage our discretions by giuing reynes to our distemper. Can you not see your Neighbours field flourish without an *Envious Eye*? Of all others, expulse this soonest; because of all others, it partakes of the Deuill the nearest. As you are commanded to loue him as your selues, so wish not that euill vnto him, which you would not haue to fall vpon your selues. Lastly, doe you finde a *remisnesse* in you to any employment that is good? Shake off this naturall dulnesse, and inflame your affections with a Diuine seruentnesse. You haue hitherto beene slow in doing good, shew that in doing ill. Meane time, with the wings of holy and heavenly desires mount from earth to heauen; plant your affections aboue, though your pilgrim dimensions be here below. Which the better to facilitate, retaine euer in your memory this deuout Memoriall or Meditation: "Think whence came you, and be ashamed; where you are, and be aggriued; where

Tob. 4. 15.

Bern.

you

“ you goe to, and bee affrighted.

Euery way wherein you walke, as it is full of snares, so should it be full of eyes. Those two roots of *inordinate feare*, and *inordinate loue*, haue brought many to the brinke of misery, by plunging their mindes in the puddles of vanity. Looke about you; *snares* you shall finde within you, *snares* without you. *Snares* on your *right hand*, and those deceitfull; Prosperity in affaires temporall. In which, such persons are vsually taken and surprized, by whom the benefits of God are abused. As the *Rich*, when hee bestowes his wealth in attiring himselfe sumptuously; the *Mighty*, in oppressing the needy; the *Amorous* or *Lovely*, in giuing others occasion to be taken with their beauty: Whence the Lord by the mouth of his Prophet: *Thou hast made thy beauty abhorrible. Snares* likewise on your *Left hand*, and those fearefull; aduersity in affaires temporall. In which the poore, infirme, and afflicted are intangled and miserably intrahled: who by suffering affliction impatiently, curse God, their Neighbors, and themselues in their aduersity: Whence that Diuine and deuout Father saith: “ In affliction the wicked detest God, and “ blaspheme him: but the godly pray vnto him, and “ prayse him: -

Now, vertuous *Gentlewomen*, whose titles doe not so much transport you, as your loue to goodnesse doth inflame you; you may hence obserue, how *noble* and *generous dispositions*, which indeed, are properly defined equall or temperate disposers of the affections, haue and doe euer receiue the *first impressions* of *vertue*; which are with constancy retained, as they were cheerefully receiued. Expressse then this *Nobility* of your well-disposed natures in affecting what is good. *Vice* throwes her aspersions on no subiect so much as on *Honour*. Relinquish then rather

HONOUR.

Aug. lib. 1. de
Ciu. Dei.

HONOUR.

ther all *state*, than it should retain the least *staine*. Much is promised by your *disposition*; and no lesse by your *Discipline* or *Education*. Your well-seasoned youth was neuer knowne to that rudenesse, which more rurall or seruile states were bred in. Second these rising hopes of inward happinesse. You are fruitlesly great, if you be not fruitfully good. Euery moment wafts you nearer your haue; let euery action draw you nearer heauen. If you feare at any time to wander, *Religious feare* will be your *Conductor*. If you doubt the issue of your Encounter, *steadfast patience* will be your *Encourager*. If you distrust your owne strength, you are securer; *humility* will crowne you with *honour*, and direct you to an *happy harbour*. As *inbred noble dispositions* haue then enrich'd you, which by *helpes of Education* are *seconded* in you, professe your selues louers of *vertue* by your affecti- ons, aduancers of *vertue* by your actions; that as *honour* attends your persons, fame may crowne your names; felicity your soules.

*Vertue re-
duc'd to ha-
bit, aspires to
perfection.*

WHat remains then, to perfit this absolute Master-piece of *honour*; but that yee reduce to *habit*, and consequently to their best improuement, these initiate seeds of goodnesse sowne in your natiue *disposition*, growne by *succession*, and ripened through *Education*? Now are yee in the way, and daily nearer the end of your worke. Your vnconfined soules must euer be *aspiring*, till they come to their *perfection*. There is nothing vnder heauen, that can satisfie a soule created for heauen. Are you *Virgins*? Let your *Virgin-Lamps* be fed with the *Oyle of Charity*. Be ready before the *Bridegroom* call you; yea, call on *him* before hee call you. Let not your *Virgin-vayles* be *vayles for vices*. Entertaine not a
light

light thought, lest by degrees it spread to a *sinne*. In suffering *Ismael* to play with you, though her sport seeme in jest; your ruine will proue in earnest. Eye not that *Object*, which may enthrall you; heare not that *Subiect*, which may corrupt you; relish not that *Delight*, which may depraue you; admit not of that conceit, which may delude you.

Retort a light discourse with a *Maiden-blush*; it argues a spotlesse soule. He well described a Virgins prime beauty, who display'd it in shamefaste modesty. Let your good name be such a *precious oymment* as you would not spill it for a world.

Are you *Matrons*? Enlarge your selues by instruction vnto the younger; this is the office of a Reuerend Mother. Deriue some portion of that knowledge vnto others, which you fruitfully received from others. Your *lines* must bee their *lines*. Every *action* of yours is *exemplar*; take heed then, it lead not into *error*. As you are *ripe in yeares*, so appeare *rich in houres*. Remember not a *sinne* without a *sigh*; nor a *toy* without a *teare*. There is no sinne more odious, because none more insolently glorious, than to remember sinnes committed with ioy, and apprehend them with delight. Your *families* should be *vertues Nurseries*, wherein your selues are to be *Gouernesses* and *Presidents* of goodnesse. Here you are to *teach your children in the trade of their wayes*, that when *they are old; they may not depart from them*.

Briefly, are you *young* or *old*? Esteeme no life sweeter, than when euery day improues you and makes you better. Delights, as they may moderately cheere you, so let them not play too much on your fancy, lest they take you: Be not commanded by them, but command them. The onely meanes to weane you from them, or make you more indifferent for them, is to fixe your affections on *those* which doe infinite-

HONOUR

*Candida virginis
niscuit ora
rosis.*

Aug. in Epist.

Prou. 22. 6.

HONOUR

ly surpasse them. There is no comparison betwixt a *Pallace* and a *Prison*. Neither betwixt *finite* & *infinite* is there any *Proportion*. "O how happy were you, if
 " with spirituall eyes you might once behold, how
 " the *Princes* goe before, *ioyning with the Singers*, and in
 " the *midst*, *young Damsels dancing*!

The way to *contemplate* these, and *consort* with these, is to meditate of *heauen*, which enioyeth all these. Here no *pleasure*, be it neuer so promising; no *delights*, be it neuer so relishing; no *recreasson*, be it neuer so refreshing; but though it cheere you in the beginning, it cloyes you in the end. Last day, you were at *Court*; where *reuels*, *reere-bankets*, *showes*, and *solemnities*, were obiects to your *Eyes*, *Eares*, and *Tastes*: but all these are vanished. This day, you Coach to th' *Exchange*; where you see all kinde of vanities set at *sale*, that may any way *soile* a deluded *soule*: but the night clozeth the day, which makes them shut vp shop, and then all those vanities are shrouded. Next day, you goe to a *Play*; wherein you expect some new *Scene* of mirth, or some *State-action* liuely presented: but the last *Exit*, your *impreze* of frailty, *dismisseth* you, and then all those artfull presentments, which gaue so much content, are remoued. Thus you runne in a maze, while you lay the *Scene* of your *Mirth* on *Earth*. Recolle^t then your *diuided* thoughts; seat there the delight of your *minde*, where you may find a continued *Mirth*. Earth is too low a *Stage* for an *Act* of that *Maiesty*; and too *straight* to giue your *best* *guest* content within her *Mud-wals* of misery. Let not one houre passe by you, which is not well past.

Consider, how the eyes of heauen are vpon you; how that *generous* stemme, from whence you were deriued, expects much from you. The *former* inioynes you vpon hope of a future reward, to be more caute-
 lous;

lous ; The *latter*, as you tender the *honour* of your *house*, to be vertuous. Besides, know (*Noble Ladies*) that all the port or state-magnificence which this inferior Globe can afford you, clozeth euer with more discomfort than content, bee your persons neuer so seemingly happy, nor happily secure, that doe enioy them. Yea, how happy had many Eminent personages beene, had they neuer beene taken with this *Shadow* of happineffe ? Conclude then, for this conclusion will beſeeme you, and in your highest ascent of *honour* incomparably secure you :

Honour is vertues harbour ; *onely those*

Styl'd great, are vertues friends, and vices foes.

That glorious Light of the Church, an industrious Searcher and iudicious Censor of Antiquities, *S. Augustine*, saith, That anciently the *Romans* worshipped *Vertue* and *Honour* for gods. Whence it was, that they built two Temples, which were so seated, as none could enter the Temple of *Honour*, vnlesse hee had first passed through the Temple of *Vertue*: to signifie that none was to be *honoured*, vnlesse by some *Vertue* he had first deterued it. The *Morall* admits no other exposition than its owne expression. For *Honour*, none should be so daring bold as to wooe her, till by passing thorow *Vertues* Temple, he get admittance vnto her.

If you desire to be *great*, let it bee your height of ambition to *aspire to honour* in the *Court* of *Vertue*. Where the lowest cannot be lesse than a *Lady of Honour*, because the lowest of her actions correspond with *Honour*. Such a *seruice* were no *seruitude* but a *solace*. Admit, that sometimes you affected forraine *fashions*, now let forraine *Nations* admire your *vertues*. Perchance, the delicacy of your nature, or misery of a long prescribed custome will not so easily at the first be wholly weaned, from what it hath for so

HONOUR.

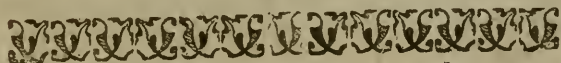
many yeares affected. Use then an easie restraint at the first; withdraw your affections from *vanity* by degrees; reserve some select houres for priuate Devotion, check your fancies, when they dote on ought that may distract you. The first Encounter will bee hardest; Time will bring you to that absolute sovereignty over your passions, as you shall finde a singular calmnesse in your affections. What a braue *Saltique* State shall you then enjoy within your owne Common-wealth? *Vigilancy* becomes *Warden* of your *Cinque Ports*; not an inuasive forrainer dare approach, while she with watchfull eyes waits at the Port. All your *followers*, are vertues *favorites*. *Piety* guides you in your *wayes*; *Charity* in your *workes*. Your Progenitors deserved due prayse, but you surpasse them all. Thus shall you reuiue the ashes of your families, and conferre on them suruiving memories. But, it is the euening Crownes the day; sufficient it is not to diffuse some few reflecting beamelins of your *vertues*, at your first *rising*, and darken them with a Cloud of *vices* at your *setting*. As your daies are more in number, so must they be every day better. What auails it the *Mariner* to haue taken his Compasse wisely, to haue shunned rockes and places of danger warily, and at last to runne on some shelve, when he should now arriue at the Bay where he would be? Rockes are euer nearest the *shore*, and most tentations nearest your *end*. If you resolve then to come off fairely, prepare your selues for some encounter daely; obserue your exercise of deuotion daely; resist assaults constantly; that you may gain a glorious victory. This is all the *Combat* that is of you desired; wherein many of your *Sexe* haue nobly deserved. Stoutly haue they *combated*, and sweetly haue they *conquered*. Emulate their *vertues*, imitate their *lines*, and enjoy their *loues*. So may you with that *Patterne of patience dye in your owne Nests*,

Nests, and multiply your ayes as the Sand: So may your vertues, which shone sobrightly in these Courts of Earth, appeare most glorious in thole Courts of heauen. So may these Scattered flowers of your fading beauty, be supplied with fresh flowers of an incorruptible beauty: yea, the King himselte shall take pleasure in your beauty; who wil come like a glorious Prince out of his Palace of royall honour, to grace you; like a Specious Spouse out of his Nuptiall Chamber, to embrace you. Meane time, feare not death, but smile on him in his entry; for he is a guide to the good, to conduct them to glory. Conclude your resolues with that blessed Saint; in hope no lesse confident, than in heart penitent: " We haue not liued so in the world, that we are " ashamed to liue longer to please God: and yet againe, wee " are not afraid to dye, because we haue a good Lord. Short is your race, neare is your rest: Onely, let the losse of earth be your gaine, the loue of God your goale; and Angelicall perfection, to which your constant practice of piety and all Christian duties haue so long aspired, your Crowne.

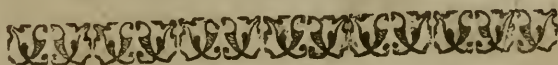
HONOUR.

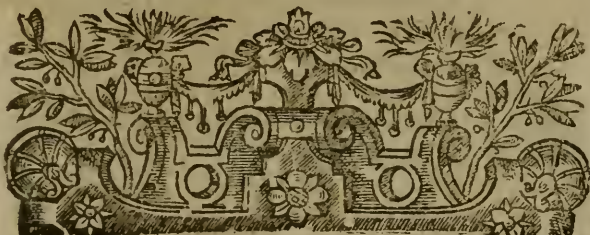
Ambros.

The feare of the Lord is a pleasant Garden of blessing, there is nothing so beautifull as it is, Eccles. 40. 27.



Trin-vni Deo omnis gloria.





A Gentlewoman,



Her owne *Tyrewoman*;
 one that weares her
 owne *face*; and whose
complexion is her owne.
 Her *Journals* lie not for
 th' *Exchange*, needlesse
 visits, nor *Reere-ban-*
kets. Shows and pre-
 sentments shee views
 with a *ciuill admirati-*
on; wherein her harm-
 lesse desire is, rather to see than be scene. Shee hates
 nothing so much as entering parly with an immodest
Suitor. *Retire* from occasions drawes her to her *Ar-*
bour: where the sole object of her thoughts is her
Maker. Her eyes she holds her profest *foes*, if they
 send forth one loose looke; teares must sue out their
 pardon, or no hope of reconciliation. Her resort to
 the *Court*, is for *occasion*, not *fashion*: where her de-
 meanour euer giues augmentation to her honor. Her
 winning modesty becomes so powerfull a *Petitioner*,
 as she euer returns a preuailing *Suiter*. During her
 abode in the *City*, she neither weares the *Street*, nor
 wearies her selfe with her *Coach*; her *Chamber* is
 her

A GENTLEWOMAN.

Character,

her Tying-roume, where she bethinks her how she may play her part on the worlds Theatre; that shee may gaine applause of her heavenly Spectators. Her constant reside is in the *Country*; where hospitality proclaimes her in-bred affection to workes of piety. All which she exerciseth with that priuacy, as they will witness for her, she feares nothing more than vaine-glory. In her house shee performes the office of a Mistris, no imperious gouernesse. Shee knowes when to put on a smooth brow, and to cherish industry with moderate bounty. Her discreet prouidence makes her family look with a cheereful countenance: Her posterity cannot chuse but prosper, being nurs'd by so naturall a mother. The open field she makes her Gallery; her Labourers, her liuing Pictures; which, though she finds *meere Pictures*, hanging on, rather than labouring, Passion transports her not about her selfe, nor forceth her to the least expression vnworthy of her selfe: she passeth by them with a modest reproofe, which workes in them a deeper impression, than any fiery or furious passion: Her Neighbors she daily woos and winnes: which she effects with such innocent affability, as none can iustly tax her of flattery. An *Ouer-seer* for the *poore* she appoints her selfe, wherein she exceeds all those that are chosen by the *Parish*. She takes a Suruey daily and duly of them, and without any charge to the *Hamlet*, relieues them. She desires not to haue the esteeme of any *She-clarke*; shee had rather be approu'd by her *living*, than *learning*: And hath euer prefer'd a sound professant before a profound disputant. A president of piety shee expresth her selfe in her family, which shee so instructs by her owne life, as vertue becomes the object of their loue. Her taske shee sets her selfe daily, which she performes duely, Her owne remission, (if any such be) shee reproues by so much more.

others,

A GENTLEWOMAN.

Character.

others, as she knowes her owne life to bee more exemplary than others. Some Bookes shee reads, and those powerfull to stirre vp deuotion and seruour to prayer; others she reads, and those vtesfull for direction of her household affaires. Herbals she peruseth, which she seconds with conference: and by degrees so improues her knowledg, as her cautelous care performs many a dangerous cure. In all which, she turnes her care from her owne praise: humbling her selfe lowest in heart, though *descent* ranke her highest in place. She affects nothing more than mildnesse; distastes nothing more than harshnesse. Prosperity could neuer worke so vpon her thoughts, as to transport her; nor aduersity so weaken her well-resolued temper, as to amate her. Though she tender her family; extend her care to her posterity; her highest aime is the practice of piety. Her discretion hath enabled her to distinguish of times; whereby she informs her selfe when shee should be prouident and frugall, when bounteous and liberall. Her *gate* is not more open than is her *heart*; where shee holds the poorest her richest guests. She thinks that day wholly lost, wherein she doth not one good worke at least. Shee is no *busie-body*, nor was euer, vnlesse it were about her family, needle, or Sampler. She holds that day the sweetest, which in actions of goodnesse is the fruitfullst. Like a good Merchant, shee brings her merchandise a farre, and yet shee trauels not farre for it; she sits at the *Sterne*, steeres the Rudder of her state, shee keepees it from hazard when driuen to a strait. Her *Husband* shee acknowledgeth her *head*; whom to oppose, were to mutine against her *Leader*, and consequently shew her selfe an *unruly member*. If he be *in-constant*, she woos and winnes him with *love*; and if he be *wayward*, she weanes and reclaimes him from his *irregular* course. So conformable is shee to his opinion, both in

A GENTLEWOMAN.

Character.

points of Religion, and arguments of providence; as the *Exchequer* must bee no *Sponge* to her husbands purse through her conscience. Her *household* she makes her *Common weale*; wherein not any from the highest to the lowest of her *feminine government*, but knowes their peculiar office and employment: to which they addresse themselves (so highly they honour her they serue) with more *love* than *fear*. Shee becomes *Promoter*, I meane of no office to wrong her Country, but the tender care of a mother in behalfe of her well-educated progeny; to which the world no soouer giues entertainment, than shee begins to enable them for their advancement. Markets shee seidome visits, nor any place of freer Concourse: for she findes when her *eyes* are abroad, her thoughts are estrang'd from home. Would you take a fuller view of her? Draw nearer; *Obserue* her euen in *these* which some of her sexe esteeme least, with how *generous* a beauty she adornes her selfe most.

A P P A R E L L she weares; and sighes when she remembers her Sexe. She wonders how that *fig-leaf* Habit should be so strangely altered. How this *Ensigne* of originall sinne should bee so quaintly slasht, and indented. What *paines* sinne takes to display her shame! Her garment is of another cut. Though she cannot rectifie this broad-spreading malady, the corruption of this age must not draw her to that vanity. Shee knowes the vse of **A P P A R E L L**, which she would bee loath to inuert. Ordain'd it was, to keepe in naturall heat, and to keepe out cold: this she obserues with a gracefull presence, making this her *Impreze*: *Cemely, not Gaudy*.

B E H A V I O U R she sets out with a ciuill expression, without much art or affectation. There is nothing which doth not infinitely become her. In places of resort, she is so highly admir'd, as those which obserue

A GENTLEWOMAN.

Character.

observe her, could be well content to serve her. Shee is *generous* in all; Not a Look but gives Life to Love; and that so vertuously dispos'd, as not a light thought can distract it. Her very motion is a moving direction; She never learned to *wink* with her *eyes*, to *wander* with her *eyes*, to *staine* her spotlesse honour with a *painted blush*. All shee doth is her owne; All her owne doth incomparably please; which she clozeth with this impreze: *Loving Modesty is a Living Beauty.*

COMPLEMENT she admits, but not that which this Age affects; she prefers *Substance* before meere *formality*. *Pith* before the *Rinde*, *Performance* before *Ceremony*. Shee distasteth nothing so much as that Courts *fustian*; which, in her esteeme, is quite out of fashion, *your Servants Servant*. Shee cannot protest in iest, nor professe what shee meanes not in earnest. Shee cares not for this Rhetoricall varnish, it makes a good cause suspicious; her desire is to expresse her selfe in *action* more than *discourse*. That COMPLEMENT which consists in congies, cringies, and salutes, disrelleth her pallate most: it tasteth too much of the Caske; for the rest shee is secure, so her actions be really pure; her selfe *completely* honest. Thus shee summes vp her dayes, makes *vertue* her prayse, this her Impreze: *Civill Complement, my best Accomplishment.*

DECENCY is her native Livery; though shee make no shadow of it, her owne shadow is not more individuate. In her attire shee is not so sumptuous as seemely, not so costly as comely; in her discourse shee delieth her mind not so amply as fully, not so quickly as freely; in her whole course shee expresseth her inward beauty. Her Classe is not halfe so usefull to her selfe, as the glasse of her life is to others. Whatsoever is worne by her, receiveth a singular grace from

A GENTLEWOMAN.

Character.

her. Her fashion is neuer out of request ; though more constant in it, than the Age would admit. She liues to bring *time* into some better *tune*: this is her taske in euery place ; this is that which crownes her with peace ; while shee deuifeth this for her impreze : *Virgin-Decency is Vertues Livery.*

ESTIMATION is that precious *odour* which giues sweetnesse to her *honour*. Dye had shee rather with it, than enioy an Empire and liue without it. It is the Goale of all her actions. The Crowne of all her Labours. Pouerty she holds an incomparable blessing, so her name be enriched by ESTIMATION: No *dead Fly* can corrupt that *Ointment*. Happy needs must be her *State*, that preserues this without *Staine*. This she feeds not with the iuyce of vain-glory; nor seeks to augment it with a fabulous story. Many haue purchas'd praise in Oylie lines, that neuer merited applause all their liues. Her desire is to *be*, rather than *seem*, lest *seeming to be* what she is not, shee gull the world, but her selfe most, by playing the counterfeit. Resolute is she in this her Impreze : *My prize is her owne prayse.*

FANCY shee entertaines with a cheerefull but chaste bosome. Though Loue be blind, her loue has eyes. No lesse faithfull is shee in retaining, than doubtfull in entertaining: Protests are dangerous Lures to credulous Louers, but her FANCY is too staid to stoope vnto them. She can loue well, but lest she should repent soone, and that too late, shee will *try before shee trust*, haue some reason to *like* before she *loue*. She holds that FANCY a *Frenzy*, which is onely led by *Sense*. She makes *reason* her *guide*, that *Content* may be her *Goale*. Long time shee debates with *Loue*, before euer she giue *Loue* her *heart*; which done, shee confirms the bargain with her hand. Her *Constancy* shee displays in this Impreze : *My*
Choyce

A GENTLEWOMAN.

Choyce admits no Change.

GENTLITY is not her boast, but that which dignifies that title most. Vertue is her soueraignesse; in whose seruice to liue and die she holds the absolute happiness. Gentry shee thinks best graced by affability: To be surly, derogates as much from her worth, as baseness from Nobility of birth. Her *Linage* is best distinguish'd by her *Crest*, her *worth* by *her selfe*. Her *desert* giues life to her *descent*. Not an action comes from her, but excellently becomes her. Shee euer reflects on the *House* from whence shee came, whose antiquity she ennobles with numerous expressions of piety, from the rising height of which increase, she drawes this Christian Impreze: *Desert Crownes Descent*.

HONOUR she *deserves* more than *desires*; This she may *admit*, but not *admire*. Weake shee holds that foundation of HONOUR, where *vertue* is not a supporter. The more HONOUR that is conferr'd on her, makes her the humbler; she cloathes not her Looke with a disdainfull scorne, nor clouds her brow with an imperious frowne. Farre more esteemes she the title of *goodnesse* than *greatnesse*. Shee holds nothing more worthy of her approuing, than a daily drawing nearer to *Perfection*, by her vertuous liuing. Her whole Pilgrimage is nothing else than to shew vnto the world what is most requisite for a great Personage. In a word, shall wee take a re-view of her Noble carriage in each of our *Observances*? For the *first*, she is fashionably neat; for the *second*, formally discreet; for the *third*, ciuilly complete; for the *fourth*, amiably decent; for the *fifth*, precious in repute; for the *sixth*, affectionately constant; for the *seuenth*, generously accommodated; for the *eighth*, honourably accomplished. Whence it is, that she impalls her diurnall race with this imperia^l Impreze:

Ho-

Character.

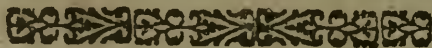
A GENTLEWOMAN.

Charaſter.

Honour is Vertues Harbour.

Goe on, then, ſhe may with *Honour*, ſeeing the *King* in her *beauty* takes ſuch *pleaſure*. A Diuine preſage of promiſing goodneſſe was her infancy; A continue practice of piety was her youth and maturity; The cloze of her Pilgrimage a calme paſſage from frailty to felicity. Long would the earth keepe her, but ſo ſhould ſhe be kept from that which ſhee values farre better. Her Husband cannot ſtay long behind, ſeeing his *better part* is gone before,

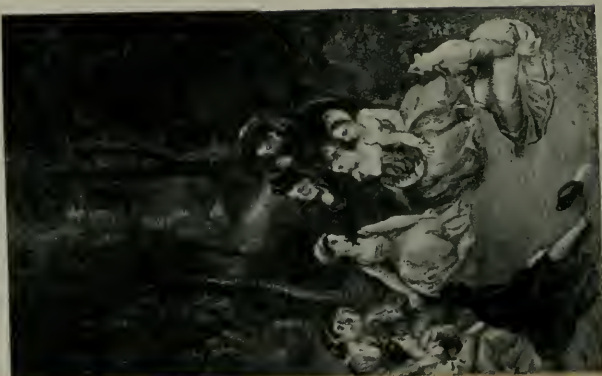
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BOCACCIO. DECAMERON.
(See No 462.)

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